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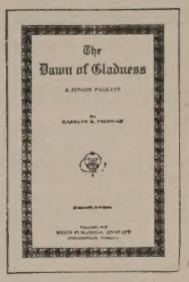

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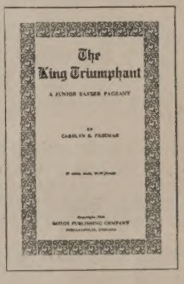

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. III MARCH, 1927 No. VI

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)

Representing Thirty-Six Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL.D.
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SIGNIFICANT QUOTATIONS

Selected by Hugh S. Magill

ARTICLE III. Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.—*Ordinance of 1787, a compact between the original states for the government of the Northwest Territory.*

* * * * *

OF ALL the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. * * * * And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—*George Washington, in his Farewell Address.*

* * * * *

EDUCATION is an essential basis for successful popular government, and it is predicated on the assumption that with education men will make good citizens, will see clearly what the public interest is and will use their influence and vote and activities to promote that interest. But education alone, without the instilling of moral principle, and without the strengthening of that morality with religious spirit, may often prove to give to citizens a knowledge without the moral impulse to use it properly. Therefore, where freedom of religion prevails, where religion cannot be united by government with education, the burden upon the churches to make up for their lack is greater, and the danger from a failure of the churches is more threatening.—*William Howard Taft, Chief Justice of the Supreme Court, and Former President.*

* * * * *

THE SUM of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches, to our political organizations, and to our capitalists —to everyone who fears God or loves his country. Shall we not all earnestly cooperate to bring in the new day?—*Woodrow Wilson.*

* * * * *

AN INTELLECTUAL growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power than that which comes from religion. I do not know of any adequate support for our form of government except that which comes from religion. I can conceive of no adequate remedy for the evils which beset society except from the influences of religion.—*Calvin Coolidge.*

* * * * *

A NATION'S destiny is not in its learning or the amount of information it acquires—it's in its character. The heart of culture is the culture of the heart. The only way to form character is through religion. Find me another way and I'll accept it. The only system of education worthy of the name of system, much less education, is that one which literally and actually inculcates the eternal truth of morality, not only by teaching but by hour to hour example. I am not speaking as a politician. I am speaking as an expert. I am not a theorist. The reason I dare speak is that every day, every hour, I am face to face with the real thing here, with the facts.—*Judge Talley, of the Court of General Sessions, New York, one of the greatest criminal courts of the world.*

* * * * *

MOST IMPORTANT of all is the question of the child's religious training and its moral guidance. The opportunity must be given every child to learn of religious truths and to worship God. The form of the religion does not concern the authorities; that is a matter to be decided by its parents, its family and its ecclesiastical advisers; but it should be strengthened and confirmed in its chosen faith and encouraged to follow its precepts. If our experience in the Children's Court has proven one thing, it is that religion is essential in the training of children and that no lasting good can be achieved when their spiritual development is neglected.—*Judge Hoyt, of the Children's Court, New York City.*

JESUS CHRIST MOTIVE-GIVER

By E. B. Chappell*

CHRIST gives us adequate motives for worthy living. Without such motives it is impossible for one to live nobly. It takes great motives to make a great life.

Jesus appeals to us in the first place by His revelation of God as a loving heavenly Father. "God so loved the world, that He gave His only begotten Son," and in the Son is "the effulgence of the Father's glory in the very image of His substance." "He that hath seen Me," says Jesus, "hath seen the Father." To the power of Divine love thus revealed Paul makes constant appeal. The love of Christ, he declares, is the great controlling force in his life, making him the bond slave of Christ and establishing him in the conviction that God will withhold no good gift from those who seek to walk in His ways.

To the appeal of God's love revealed in Jesus is added the appeal of His revelation of the meaning of human life. For man, as Paul puts it, is the offspring of God, bears His image and is capaple of growing in His likeness. And this offspring of God is not the mere creature of a day. "God is not the God of the dead, but of the living." This assurance of the infinite outlook of life is confirmed unto us by the resurrection of Jesus Christ. "For if we believe that Jesus died and rose again, even so them also that are fallen alseep in Jesus will God bring with Him."

Through these wondrous revelations Jesus supplies us with adequate motives for cleansing ourselves from all that is base and unworthy and for seeking to live as He lived. It was in this vision of God and of the meaning of life as revealed in Jesus that Paul found his inspiration to heroic endeavor after the highest and best. "I count all things to be loss," he says, "for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ. . . . . Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Christ not only supplies us with motives for worthy living but also with power to make these motives effective in character and conduct. In other words, in a very real sense, He offers us life and power. This Divine gift, however, is not bestowed either magically or mechanically. We share His life when we become united with Him, and the bond of union is faith working by love.

This means that salvation is fundamentally the result of immediate personal relation with Christ. That such a relation is possible is one of the most precious assurances given us in the New Testament. In His last conversation with His disciples before His crucifixion, Jesus said unto them, "No longer do I call you servants . . . . but I have called you friends." In the apostolic benediction which we so often hear repeated, Paul teaches us to pray for "the communion of the Holy Spirit"—that is, that the conscious presence of the Holy Spirit may be shared by all. And John, in his first Epistle, says: "Our fellowship is with the Father, and with the son Jesus Christ." Nor is this a privilege which was granted to a few rare souls of the Hebrew race, but a privilege offered freely to every member of the human family who will fulfill the conditions of friendship with Jesus. In a strikingly beautiful passage found in Revelation 3:20 Jesus is represented as saying: "Behold, I stand at the door and knock: If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Supping together in the ancient oriental home was a sign and pledge of friendship. What our Lord here says in substance, therefore, is: "I am seeking always to establish relations of personal fellowship and friendship with every man, woman, and child, always seeking access to every human heart." Those who seek to become His friends cannot fail, since He is ceaselessly seeking to become the Friend of every one.

It is through such a personal relationship as is implied in real friendship that Jesus is enabled to impart His life unto us. He says to His disciples, "I am the vine, ye are the branches." The connection between the branch and the vine is not mechanical, but vital, and through this vital connection the life of the vine flows into the branch. So is the life of Christ communicated unto us when we come into a vital relationship with Him. Hence He tells His disciples that if they abide in Him, He will abide in them, and that, as a consequence of this union, they will bear much fruit.

All the great saints of the church bear testimony to the reality of this experience of mystical fellowship with the risen Christ and the gracious consequences that grow out of it. It is to such an experience, for instance, that Paul refers when he says: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." And with the same assurance spoke Augustine, Francis of Assissi, Luther, Wesley, Moody, General Booth, and all the rest of the goodly company of those who have lived triumphantly in the spirit.

To win men to such a relation of trust and love, of friendship with God, was an important part of the meaning of the incarnation and the atonement. For when Paul declares that "God was in Christ reconcil-

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ing the world unto himself, not reckoning unto them their trespasses," he must mean not only that through Christ is forgiveness assured unto the penitent, but also that, by revealing unto us in Christ the beauty of His holiness and the quality of His love, God seeks to overcome our doubts and our fears and to win us to a living faith in Him.

Finally Christ interprets for us the practical implications of the great revealed facts mentioned above. Take, for instance, the principles relating to individual and social life which are found in the sermon on the mount and in Matthew 16:21-26. Passages like these show us in a clear and simple way the kind of spirit that should characterize those who are in fellowship with Christ and are seeking to live as children of God, and how they should conduct themselves in their social relations.

The Christian must be meek, humble, and pure in heart. He must not only not hate his enemies, but must love them and seek to do them good, even as the heavenly Father makes His sun to shine on the evil and the good and sends rain on the just and the unjust. He must be merciful, forgiving, kind. He must be unselfish. The fundamental motive of his life must be, not self-aggrandizement, but self-giving, service.

Through such specific directions, strikingly illustrated in His own life, Christ seeks to save us from becoming the victims of mere sentimentalism and shows us what is involved in Paul's admonition to let our manner of life be as becomes the gospel.

He is for us, therefore, "the Way, and the Truth, and the Life"—the revelation of God and of the meaning of life, the source of spiritual cleansing and power, the unerring guide in practical conduct, the giver of great motives that we may live great lives.

CAN RELIGION BE TAUGHT?

By G. Walter Fiske*

IF IT is true that "the soul of all culture is the culture of the soul," how is this to be accomplished? Can culture be taught? Many would reply emphatically, No. The same people would for similar reasons say that no one can really teach religion. They claim that both culture and religion are too subjective to be taught. They are too personal and private, too subtle to be shared in the ordinary teaching process, too passive to be actively acquired as one gains a knowledge of chemistry. They seem to feel that if religion is taught only God can be the teacher, because of the mysteriousness of the subject and its transcendant meanings.

A certain type of mind resents any invasion of the field of the inscrutable and dislikes to have the frontier of the unsearchable pushed back by investigating minds with an insatiable hunger for new truth. To such people only the old is true, only the mysterious is religion, and only revelation can teach it. They object to any attempt to rationalize the mysteries or to simplify theology. They are not looking for a religion which the childlike can comprehend or the wise elucidate. To them God is revealed only in the supernatural and nature is not divine. We are ready to grant that such a religion would be difficult to teach, and possibly few people would care to learn it.

But perhaps the religion of Jesus is something different. It may be just a wonderful way of living, as natural as it is spiritual, a human experience of God's life and love in the midst of our ordinary tasks. For the Christian it is a life of faith, love, and service of God and fellowmen in accordance with the faith, ideals, and purposes of Jesus Christ. That is, it is Jesus' way of thinking, feeling, doing, and being, throughout the whole scope of daily living, especially in relation to the supreme values of life. This Jesus mode of life will lead the Christ-man into loving worship of God and a friendly life of goodwill and fair play among his fellows. Religion may include other things; but these are the real tests of religion. Can these things be taught?

How Has Religion Come to Us?

IT IS fair to ask, How has religion been passed on, from generation to generation, if it has not been taught? Has it been inherited? Certainly not organically, physically, for no one is born religious, any more than he is born speaking his father's language. And there have been many unworthy sons of pious parents. This could not be if religion were inherited as one inherits his ten fingers. But though neither character nor religion are organically inherited, both are the priceless social heritage of a Christian home. Fortunately we usually inherit our fathers and mothers, which is far better than inheriting their language or religion, and their Christian example is a powerful influence in our early years which can never be wholly lost. A sincere parent's religion is a natural element in the home experience which is shared by the children and is quite apt to be adopted by them by the simple process of imitation. But is not this a very genuine form of teaching after all? Is not teaching by example as effective as teaching by precept?

Did Not Jesus Teach Religion?

IT IS clear that religion can somehow be taught, because Jesus succeeded in teaching it. His favorite title seems to have been "Teacher." The scribes were teachers of the law, that is, of theology, but He was a teacher of religion. What theology He taught was mostly practical theology. If religion cannot be taught, how was He able to teach it? Some aspects of religion He taught by precept, others by example, but always He shared experience. Instruction He used generously but He did not confine Himself to it. For instance, He made no attempt to argue with people about immortality, or the personality of

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God, the reality of angels, or the efficacy of intercessory prayer. He knew the Kingdom of Heaven cometh not by arguing or dogmatic teaching. It is even doubtful if He was in the habit of preaching formal sermons. But He had a great teacher's supreme gift of sharing His life with His pupils. He not only trained His disciples by the project method in the homes of Galilee, but the especially difficult lessons He taught by demonstration. He developed their souls in such shared experiences as the storm at sea and the night of transfiguration. It is clear that Jesus actually taught religion, and we can do the same if we master even a part of His method; for in teaching religion to His friends He made His appeal to identically the same mental functions they had to use in the process of learning anything.

Broaden Your Idea of Teaching

PEOPLE who deny that religion can be taught usually have a narrow idea of the teaching process. They think of it as simply instruction. If teaching were merely the imparting of facts, passing on a body of subject matter, it is quite true that the heart of religion could not be taught, for its deepest realities are not facts but values, which can hardly be put adequately in intellectual terms. Teaching is the vital process of assisting an individual to solve his problems, form his habits, select his ideals, and acquire his attitudes toward the great ends of life; thus producing desired changes in his life and character and developing his personality through the continuous reconstruction of his experience. The scope of teaching is as broad and deep as experience itself. Its goals are social efficiency and complete living. Any important part of human experience like religion cannot be left out of the program of teaching without a twofold loss. It cripples the teaching program and it handicaps religion by stamping it as an unimportant elective.

Among the innumerable definitions of education that have challenged human interest, there is none of any value which does not suggest the possibility and need of teaching religion as a part of the great learning process. When we think of education in terms of unfolding the personal powers of the child, we cannot forget that child's capacity for religion, for reverent worship of God and devoted service of humanity. When we speak of education as the introduction of control into experience, we cannot omit consideration of religion without neglecting the most powerful of all motives for self-control. When we speak of education as the acquisition of the social inheritance of the race, we must include the spiritual inheritance which religion contributes. From any viewpoint except that of the materialist, education is seen to have a religious phase and content. That is, education must be religious to be complete, which is simply saying we must teach religion as a vital part of human experience, or we leave education incomplete. If religion must be taught, then in some way or another it can be taught.

Achievable Factors in Teaching Religion

IT HELPS to clarify our problem, which still puzzles some of us, if we analyze the content of religion and discover the elements of the process involved in teaching it. Is religion a cult, a form of worship? Then we can teach the desired ritual, and through practice in the forms, ceremonies, and sacraments inculcate religion in our children's hearts through training in worship. Is religion a creed, a form of belief? This has been the conviction of many religious leaders in the past and for centuries they taught the creed by catechetical instruction. Though catechisms have usually been unpedagogical and usually not graded to the children's mental level, it is possible to teach the ideas of any faith if we observe the law of apperception. Religious ideas can be taught, though they must be related to the child's present experience to be of any real value.

Is religion faith in a book, or in a person? Then the messages of the Bible can be taught and especially the message of the Christ life, His challenging ideals which grip the conscience and the loyalty of youth. Is religious experience an instantaneous fact or a process? If a process, then the steps of that process can be taught in relation to the changing needs of the growing child all through his plastic period of development. Is religion an unselfish, spiritual way of living? Then that way of doing and being can be imitated. Its secret motives and ideals can be discovered, explained, and presented vividly to the imagination, and lived again by admiring, loyal followers. Is religion faith in immortality and an unseen God? Then we can be taught to "practice the presence of God" and live the kind of life that ought to be enduring, and faith will grow through faithfulness. Is religion the devotion of heart and will to some great ideal in life? Then that Christ ideal can be so concretely and vividly presented as to challenge the loyalty of impressionable youth whose native hero worship welcomes the appeal. Is religion the development of Christlike character? Then we can furnish spiritual motives for Christian conduct, help our pupils to form habits of Christlike living, and incarnate the Christlike spirit again in their lives.

More Difficult Elements in the Problem

IS RELIGION a vital experience with God? Does it depend upon a genuine God-consciousness? Then religious experience like all other experience must be a growth and can be stimulated and guided by a skilful spiritual horticulturalist. Doubtless it is the most difficult experience to guide, for it has to do with the invisible and the intangible. Is religion communion with and a partnership with the spirit of God? Then we can at least teach how this relationship can be attained. We cannot presume to control the presence or the cooperation of the Holy Spirit. We cannot guarantee the action of supernatural grace. It is self-evident that the more mystical elements in religious experience are the most difficult to teach, because emotional experience is always the most difficult to share.

Yet we can confidently teach the reliability of God's love, the dependableness of His help and His living presence. His potent spiritual energy is "as all-pervasive as ether, as exhaustless and unvarying as gravitation, and as necessary to the development of the spirit as are sunshine and vitamines to the body," as Betts and Hawthorne assure us in their *Method in Teaching Religion*. To endeavor to teach religion

in its higher ranges of experience is certainly not to assume any control over the supernatural forces involved or any denial of their importance, much less to substitute educational mechanics for divine grace or spiritual power. Rather does it mean teaching the infinite importance of this very supernatural source of power and the ways in which the human heart can be opened to God's spirit and can learn to cooperate with him in a vital partnership of life.

The Artist-Teacher's Power and Limitations

CAN RELIGION then be taught? Exactly as truly as art can be taught. No artist-teacher can make you an artist, a great painter or musician, and not even a prophet could make you religious. But the artist can awaken the love of beauty in your soul and teach you the technic of reproducing beauty. Likewise the teacher of religion, if the spirit of God is in his soul, can teach you the art of religious living, can inspire you with the love of God, of truth, of righteousness and of justice, and can share with you in some degree the heights of his vision. But he cannot be religious for you, or give you by proxy his faith or his reality of communion with God.

We conclude then that both the theory and practice of religion can be taught. We can teach the content of religious ideals and the manner and motives of Christian living. We can teach the forms of Christian worship and train young worshippers to find God's presence and power in a reverent sharing in worship. We can lead them to the mystery of the cross and explain what its redemptive power means to us. Our own faith we cannot give our pupils; but it will greatly stimulate theirs. They must grow their own faith through experience; but we can guide that experience. We can teach them by projects and practice the fine art of living the Christ way. We can open to them avenues of loving service in which they discover the joys of self-giving. We can make the Christ live for them, not only as we picture Him powerfully to their imagination and arouse their loyalty, but as we lead them to discover His experience in ways of service and win their loyalty to the kind of religion He himself lived. Thus we can teach them to discover religious ideals. We can train them in habits of religious living. And we can help them to discover and to test the Christian motives for conduct and character. To do this is to teach religion. No teacher in the world has a greater privilege or a more fascinating opportunity.

SOME PRINCIPLES OF ADULT RELIGIOUS EDUCATION

By Wade Crawford Barclay*

THE NEW focal point of interest in education today is adult education. Everywhere in educational circles it is being discussed. Within recent months a new national society with adult education as its sole interest has been formed. Growing out of the confluence of various streams flowing out of the educational thought and practice, and the philosophical, psychological, and religious thought of the last fifty years, there has come into existence a new technique of education profoundly significant for adult life. Almost overnight education, long considered a process limited to childhood and youth, has broadened to include adults. A new orthodoxy in education has come into being. For the first time it is now quite as proper to speak of adult education as child education.

It would be difficult to over-estimate the tremendous significance for religion of this new development. Religious education expands to include the whole of life. Adult religious education takes its place side by side with the religious education of children and the religious education of youth in the field of responsibility of the Christian church. Every child and every young person in America and in the world for Christ through educational evangelism now becomes: *Every person in America, and in the world,—child, youth, and adult, for Christ through educational evangelism*!

* * *

HOW may this new technique of religious education be defined? There are various possible statements. I suggest this: Religious education is the continuous reconstituting of experience under the influence of Christian ideals and motives. Described from the standpoint of the learner the adult seeks to become aware of his experience, not merely its surface aspects but its constituent elements, its inwardness, by giving attention to immediate situations in which he finds himself; to evaluate his experience in the light of the highest ideals; and to reconstitute and utilize present experience in the interest of personal enrichment and the highest service of others. This, it will be immediately recognized, is a very different process from the exclusive study of lessons, courses, and textbooks, as a means of religious education.

When we speak of religious education through experience it is to be recognized that *experience* is used in a broader sense than is frequently attached to it.

There has been an insistence on the part of some scientists and philosophers upon limiting experience to the world of physical sense. According to their view there is no reality other than what is apprehended through the media of the sense-organs. What Bowne speaks of "a spiritual awareness of reality beyond sense" with its revelation incapable of being "judged or tested by sense" in their opinion cannot be properly considered a datum of experience. This limiting of knowledge strictly to sense experience, a calm and easy dismissal from consideration of all that is not directly given by the organs of physical sense cannot be countenanced by religious education. Such limitation leaves religion without a leg to stand on. It rele-

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gates practically all religious phenomena to the realm of illusion. The religious educator includes in experience spiritual as well as sensuous reality. Knowledge of spiritual reality may not lend itself to demonstration but in this respect it is in the same situation as all objective knowledge. "The gist and test of all perception," Bowne declared, "is the conviction of reality that accompanies it. This can never be deduced from anything else or referred to anything else."

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IN CERTAIN evangelical circles the term religious experience has been narrowed in a way very different but almost as serious. It has been practically identified with and limited to a type of feeling likely to be wholly subjective, to which an esoteric interpretation has been attached. It has been associated chiefly with revival meetings. In some groups it has taken to itself extreme and irrational notions that have caused sober, practical-minded people to regard it with suspicion. The religious educator has no such connotation in mind. No one group of religionists has exclusive property rights in the term religious experience. It is neither of Paul, nor of Appollos, nor of Cephas. Calvin had a religious experience as well as Wesley; Emanuel Kant as well as Martin Luther; Francis of Assisi as well as Francis Asbury; Whittier as well as Jonathan Edwards; Henry Drummond as well as Moody; William James as well as William Booth; Tagore and Ghandi as well as Billy Sunday. The psychology of religion, whatever else its service to religious education, has given us a new and broader conception of religious experience. All forms and types of experience come within the purview of the educator when he considers experience as a means of religious education.

Adult religious education, in view of this new technique, cannot longer be conceived merely in intellectualistic terms. As a result of the predominant intellectualistic emphasis prevailing in the past, both in education and in religion, religious education has been limited almost wholly in popular thought to the acquisition of information and of ideas. Much of the failure of our current religious education as a means of reforming character and of making men and women religious is accounted for by the tendency of leaders and teachers to assume that education in religion takes place wholly or chiefly through the study of lessons and the hearing of talks, addresses, and sermons. This we are now forced to recognize as a fallacy.

Nor can adult religious education be identified with the total procedure of the school, nor with the procedure of all of those organized agencies which are consciously engaged in educating adults religiously. The error in so believing has been due to the popular confusion of the formal *means* of education, called into existence by society to facilitate and direct the educational process, with the process itself. Agencies are external to the individual; education is a process within the individual. Education defined above as the continuous reconstituting of experience under the influence of Christian ideals and motives has also been defined as "a series of minor changes by which an individual is transformed from an immature personality to a mature personality." A church school, or a theological school, or any other of a hundred agencies, is a place in which the educative process may be taking place under conscious direction, but it is not itself the process. We probably all recognize that in the case of the child the educative process goes on rapidly where there are no schools. The same is true of adults. As Emerson said, "Beyond a doubt, every experience in life is of value to a man." It is the Christian view that every experience in life is intended by God to be of spiritual value.

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PERHAPS there is no more striking illustration of the possibility of education entirely apart from the formal agencies of education than is to be seen in the life of Abraham Lincoln. America has come to realize after these years that Lincoln will be known through the ages as a highly educated, as well as one of the outstanding Christian men of our national history. Yet Lincoln practically never went to school, he was never a member of an adult Bible class, was not even a church member, and he attended church throughout his lifetime as a whole, comparatively little. With regard to his schooling he himself wrote: "There are some schools, so called, but no qualification was ever required of a teacher beyond readin', writin', and cipherin' to the Rule of Three. . . . . I could read, write and cipher to the Rule of Three, but that was all. I have not been to school since. The little advance I now have upon this little store of education I have picked up from time to time under the pressure of necessity." Abraham Lincoln got his education and his religious education not through the organized agencies of education and of religion but through constant and persistent utilization of the educative values of experience.

In this new technique all experience becomes of religious significance because all experience is potentially educative. It has long been a matter of observation that when religious education is separated from life it ceases to be religious. Religion is of the very warp and woof of life and when an effort is made to separate it and shut it off by itself in a realm of its own it loses those very qualities by virtue of which it maintains its identity. A chief difficulty of much that has borne the name of religious instruction in the past has been that it has been apart from life. It has been information without relation to the problems and difficulties and burdens of everyday living. It has borne the label "religious" because at some time in the remote past it was a part of the religious experience of living beings. The currents of everyday living long since cut new channels, leaving much of this knowledge as so much driftwood high and dry on the hills of long ago, utterly unable to relate itself to the everyday problems and needs of men and women of the present age.

* * *

THE application of this principle to religious education is perfectly clear. It is not enough for men and women in the church service and in the class session to be preached to or lectured to about the history of the Hebrews, the founding of the church, and the life and labors of the apostles. Religious education, if it is to remake life, individual and social, and establish the Kingdom of God among men, must concern itself with the affairs of every day; it must

seize hold of the very things which occupy the hands and the minds of men and women in daily living. It must come out of the classroom into the home, the street, the office, the shop—wherever men and women live and labor and play. Tested by actual results in the transformation of character and conduct, and in the remaking of the social order, much adult class teaching in the past has been negligible. It has had no effect because it has not been planned to have effect. It has satisfied itself in *the saying of words* by the teacher or, at best, in questions and answers concerning biblical information and in limited discussion of moral and religious topics. Teachers and class members alike have failed to realize that no amount of talk, even the most pious talk, about moral and religious subjects in itself guarantees results in Christian living. Christianity is a way of life and it cannot be taught apart from actual living and doing. Or, stated, positively, the living and doing becomes in itself the process of teaching.

This is not to say that there is no place in religious education for the acquisition of historical, literary, and other forms of information and knowledge. Knowledge has a necessary place in religious education. Here and now we seek to emphasize that *Christian moral and religious education actually takes place when Christian ideas,concepts and ideals are actually incorporated in action.* In the case of the Good Samaritan, if for the moment we may transfer the narrative from the realm of parable to that of real life, more actual religious education took place in what the Good Samaritan did than if he had been influenced regularly to attend a synagogue service and had listened to a dozen expositions of Deuteronomy 6:4-9 and Leviticus 19:17-18. The parable, it is true, was spoken by Jesus in answer to a question asked of Him by a lawyer, but it was ended by the word, "Go thou and *do* likewise." Whether the Good Samaritan was in the habit of doing such deeds the narrative gives no hint. We may be sure, however, that having done what he did he was never again the same man. The idea of loving service to another with its accompanying satisfaction had so become a part of himself through the experience of loving and serving another that he was henceforth a changed man. Just this is religious education: through experience so constituting Christian ideas and ideals a part of the warp and woof of life that habits are formed and character is achieved.

SINCE reference has been made to the Good Samaritan it should be pointed out that the procedure outlined was not most characteristic of Jesus' teaching. In this case He expounded an ideal and then bade the lawyer exemplify it. Usually it seems to have been His practice to engage His disciples in actual tasks of the kingdom, expecting ideas and ideals to grow out of the projects in which they were busied. They reported to Him their varied experiences, and together the significance of them was discussed. Life as His disciples was their religious education, life with Him in the service of their fellow men. There was no separation between teaching, as such, and expression. Thus the process had a unity and completeness lacking in that which among us in the past has been called religious education. We have laid emphasis upon "expressional activities," particularly in the teaching of children and adolescents, but to some extent also in adult religious education, and too often the activities have been in the nature of an appendage to the "lesson," without any real and vital connection between the two. In the teaching of the twelve the lesson developed from the activity; indeed was an essential part of it, inextricably bound up with it.

The importance of religious education through experience is realized when the Christian religion is thought of as the life of love, its purpose the establishment of a social order in which love is the supreme law, the rule of every man's action. There is one principal way of learning the life of love,—viz. sharing the life of a society in which love prevails—through participation in loving group life, learning to love and loving. The modern term for this way of life is *social living.* Its finest exemplification is found in the group life of those truly Christian homes where in the spirit of kindness, gentleness, and affection each bears the burdens of all and all cooperate in the tasks of each. In such homes self-giving knows no measure and love constantly grows because the natural and sure response to love is more love. How ineffective lecture courses and the study of textbooks in comparison with participation in the life of such a family group! And just this on a larger scale the church is intended to be! It is a section of the family of God in which all of the members live together as brothers and sisters in mutual trust, forbearance, and self-giving, each living for all and all for each. If it should be said that there are no such churches there is but one answer: by so much as any fails to being such a church it comes short of being truly Christian and in the extent of its failure is to be found the measure of its ineffectiveness in religious education.

Give Us Jesus

GIVE us Jesus," said a Hindu to me, "just Jesus. Do not be afraid that we will make a human Jesus out of Him, for His divinity will shine out of its own accord."

At any rate there never was a situation in which Jesus was not Master, and never more so than when he was upon the cross, and even in the tomb. He will be Master upon the Indian Road--yes, even at the crossroads of India where rival creed and clashing thought flow at cross purposes.

Where cross the crowded ways of life,
Where sound the cries of race and clan
Above the noise of selfish strife,
We hear thy voice, O Son of man.

—*From The Christ of the Indian Road, by E. Stanley Jones. 213 pp. Price* $1.00. *Abingdon Press, New York and Cincinnati.*

PRE-EASTER EVANGELISTIC PLANS IN THE CHURCH SCHOOL

By A. B. Kendall*

IN MANY of our church schools, in the United States at least, the Easter period has been definitely ed as a period for intensive evangelistic effort, look- g to an ingathering into the church of the pupils the school, who have not already taken that im- rtant and decisive step. If that ingathering is to made the most successful, very definite and care- lly-worked-out plans should have been made long fore this article will make its appearance. It would ot be too early to lay those plans immediately after lly day, and begin the ingathering at once. There a very real danger that we shall come to think that ie Holy Spirit works only around Easter time and iat we cannot be busy in evangelism for Christ and ie church every day in the year. Teachers should ot permit pupils to be in their classes over one Sunday ithout finding out whether they are Christians or ot. If they are not committed to Christ and the church ie teacher should begin immediately to seek to win is pupils to Christ, and lead them into membership i the church of Christ.

In this pre-Easter evangelistic effort, we should not onfine ourselves simply to the enrolled pupils of our chools. As previously intimated, these should be athered in every Sunday through the year. But there s that great unreached company of young people nd adults about us in the community who have not een reached by the church or the church school and vho are awaiting the effort that should be put forth y earnest, consecrated Christians to win them to hristian life and service.

A *survey* of the community should be made very arly in the year for the purpose of locating and en- isting as attendants and enrolling as prospects the itherto unreached groups all about us.

The superintendent or the pastor should *call his workers together* and seek to lead them to a very definite onsecration of themselves to this most important ask, that of winning souls to Christ. Church-school upils are not born into the kingdom of Christ without ravail on the part of God's children. They cannot e gathered into the kingdom as flippantly as one might luck daisies from the meadow. One may persuade hem to join the church without a great deal of effort, ut to lead them into a real experience of the saving race of God is a task that calls for a consecration on he part of the workers, so that Christ can breathe ut His passion through them for the boys and girls, he young people, and the men and women.

A strong *evangelistic committee* should be appointed. This committee should be composed of men and women with an evangelistic passion, men and women of faith and prayer, consecration and devotion. If the full blessing of God on this work is desired, the pastor or superintendent will avoid placing on this committee individuals whose major time is spent in card playing, dancing, and theater-going. Such spiritual work demands spiritually-minded workers. Cigarette-stained fingers do not pluck fruit for God. This committee should formulate definite plans for the carrying on of the campaign. Gage's little book, *Evangelism of Youth*, will be found helpful to such committees.

Prayer circles may be formed, lists of prospects given these circles, and the members asked to pray for the persons on their lists, until they are won to Christ and the church. Evangelistic effort without prayer is as ineffectual in bringing spiritual light to darkened souls as an electric light would be in bringing light into a darkened room with the switch turned off. Prayer is needed, and *more prayer*, and *still more prayer*, prayer before speaking to the individual, prayer while speaking, and prayer after the interview.

It is stimulating to *set a definite goal*. However, one should not make the mistake of adopting an ideal instead of setting a goal. An ideal is something movable, something we never really attain, for it keeps moving as we advance, and should, luring us on. A goal is something fixed that we can reach. Divine guidance should be sought in the setting of a goal for a definite number to be won by Easter Sunday, and then Divine aid should be sought in attaining this goal. It surely ought not to be too difficult a goal to determine to win to Christ every pupil in the school old enough to understand.

The teachers in the church school should, as far as possible, see that every lesson they teach during the pre-Easter period receives an evangelistic emphasis. There may be many things they will wish to bring out of these lessons; but like the theme of a fugue, which sometimes is down in the bass and sometimes in the tenor, and again in the contralto and then in the high notes of the soprano, but ever present in the composition, so this theme of evangelism must run like a glorious melody through all the teaching. It may be important to teach the members of our classes to *know about* Christ; but it is infinitely more important to teach them to *know* Christ, to know Him as a personal Saviour and Friend; for they will be able to acquire more knowledge about Christ in one lesson after they know Him than they can in many lessons before they know Him.

A *personal workers' training class* should be organized, consisting of such officers, teachers, and any others who are willing to prepare mind and heart to learn better how to win others to Christ. There are many text books which would be of great help in preparing for this work. The following are a few that the writer can recommend: *Visitation-Evangelism*, by Kernahan, *Every-Member Evangelism*, by Conant, *Evangelism of Youth*, by Gage. These are only a few of the many books available on this subject. There is a splendid little pamphlet prepared by Theo. S. Henderson, entitled, *Conversation Circles*. It would be a fine thing

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to place a copy of this in the hands of each teacher and personal worker in the school. Copies of this can be secured through the denominational publishing houses.

Two weeks or ten days before Easter, *have a supper*, at the church if possible, which all of the workers are urgently invited to attend. At this supper have some one speak who has this campaign intelligently and earnestly on his heart and who can lay it on the hearts of others, showing the joy and responsibility of winning others to Christ. At the close of this speech, the names of the teams should be read. These teams who are to work especially with young people and adults should consist of two members each. They should be numbered so that each member will know on which team he belongs. After the teams have been announced, the list of young people and adults should be read and each unreached person assigned so as to fix responsibility for the attempt to win that person to Christ. An early date should be set at which these teams are to report. Whenever a team reports failure, that name should be assigned to some other team and so continued until all have been won, if possible, before Easter Sunday. The after-Easter follow-up is quite as important as the pre-Easter campaign.

If the pastor does not have a *pastor's preparation or Christian nurture class* organized, he should organize one some time before Easter. In this he should seek to enroll more especially the younger persons. Membership should not be confined to non-church members, for there may be members of the church who need it as much as those who are about to come into the church fellowship. In this class the pastor should teach the great essentials. He should also seek to make very clear the following: How to become a Christian, what it means to be a Christian, the meaning of church membership, how to live the Christian life, the meaning of the sacraments of the church, why a Christian should observe the sacraments, what a young Christian should do in order to be a growing Christian. These and other subjects of vital importance to the young Christian should be treated in this class, in order that those instructed may be intelligently Christian.

When Easter Sunday is close at hand, a systematic effort should be made to see that each one who has made a decision to live the Christian life be present on Easter morning to be received into the church. Of course it is understood that Protestant churches have different plans for reception of members.

On Easter morning arrangements should be made for a great service. The custom of many communions permits a plan about as follows: When the time comes for the reception of the members into the church, the names of those seeking membership are read and they arise in their seats, wherever they may be in the house. When all have arisen, they should be asked to come forward as the choir and congregation sing some such hymn as "Lead on, O King Eternal," or "Where He Leads Me I Will Follow." Let the organist play and the choir sing softly, "Jesus, I My Cross Have Taken," or some similar hymn, while they are being received into the church. After this the candidates should join the congregation in singing "Take My Life, and Let it Be." The new members should be given some certificate of membership, or something that will ever be to them a reminder of the time when they took the decisive step and made the *great confession*.

THE CHURCH'S CHALLENGE TO YOUTH

By JOHN BUNYAN SMITH*

THE CALL of the hour is not for lower but for higher standards of Christianity. Youth will be gripped only as the call for Christian service becomes more drastic, more all-embracing and more sacrificial in its requirements. Not the promise of an easy-going religion, but the challenge of a hard life in self-denial, self-sacrifice and self-obliteration is the attractive lure which will catch the devotion and enthusiasm of youth. The harder we make the appeal the easier to win our youth to it. Lowering the standard spells defeat. The bill of exaction cannot be satisfied by writing in fifty or eighty where the requirement calls for one hundred.

This old world can never be evangelized by Christians who compromise. The cross of Christ was not entwined with flowers. Those who carry that cross will feel its sharp angles and corners. Hooks baited with a soft gospel adapted to the natural senses and tastes will never catch that type of souls of which martyrs are made. Christ is not offering pillows of ease but calling for pillars of power. Long and loudly we have been singing "Onward Christian Soldiers." Is it not now high time that for the "marching *as* to war" we substitute the *real* battle against the enemies which destroy our youth? Is our holy faith degenerating into a mere gentle, bloodless pretence, a camouflage; or do we esteem it a treasure still worth fighting for? If it is, then we must go to battle against the pagan principles and propaganda of our day in business relationships, social contacts, intellectual unfairness and spiritual spinelessness.

To You, O Youth, Christ is bequeathing the dearest thing in His great heart—the Church, His body, His bride, which He purchased with His precious blood.

To You, O Youth, Christ is throwing this challenge for a great Christian crusade for plainer living, higher thinking and sacrificial service.

To You, O Youth, Your Church longs for that day when you shall place the supremacy of human values above all other values of life and make Christ the dominating motive although that may involve you in social ostracism, financial hardship, personal sacrifice and suffering.

"If any man would come after me, let him deny himself and take up his cross and follow Me."

*Pastor White Temple Baptist Church, San Diego, California

THE CHURCH-SCHOOL DIRECTOR OF EVANGELISM

By W. Edward Raffety

EVERY church school, no matter how small, should have a director of evangelism. In almost every case, this director should be the pastor. He is the one set apart by his church, or other authority, with evangelism, rightly understood, as his major function. There is a certain responsibility, God-placed, that he cannot or should not delegate to others. He will need and will have helpers, but he is the chief evangelist. His pulpit ministry may be heavy and hard to bear, and his shepherding unusually exacting and wearing, but evangelism is his prime duty and holy privilege in the pulpit and in the parish, but most of all through the church school. If a church-school constitution makes provision for an officer known as the director of evangelism, and it should, the pastor should be elected to that position. This may not be absolutely necessary, but it is important and highly desirable. The thing must not go by default and then some day somebody be forced to cry out for a special evangelistic campaign to make amends for expensive negligence of the better way. Special evangelistic campaigns may be necessary when there have been years and years of neglect to reach children and youth through a quiet, constructive church-school policy of educational evangelism.

Let no one misunderstand the writer. Do not class him either with those who are opposed to evangelistic campaigns, for he is not, or with some people who may mean by educational evangelism a process of educating children into the Kingdom without definite, regenerating work of the Holy Spirit in the individual heart, by reason of repentance and faith in Jesus Christ as a personal Saviour. We do not hold such a position. By educational evangelism, we mean the bringing to bear upon the life of every child the early nurture and training of consecrated Christian parents, then the more systematic religious education in the home, also the continuation of religious education in the church school and the church, and the environing of the life with Christ-controlled experiences, so that as the child comes to the place of sufficient knowledge, of his own volition, having had his will trained, he may definitely, personally, intelligently choose Christ as his Saviour and Lord. People speak segmentally or prejudicially who confuse evangelism and religious education. They are not antithetical or mutually exclusive. The vast majority of religious educators see the scope of educational evangelism clearly and go on a further step to say that the church school must help this saved child to grow in grace and the knowledge of Jesus Christ, and be trained for cooperative service with and for Christ, to help Him get His gracious will done in the world. We now venture a diagrammatic presentation.

The Fuller Meaning of Evangelism

THERE has come to the mind of every thoughtful Christian worker many times the expression "saved but lost." Is it not the shame of our Kingdom service to win children, youth, and adults to Christ and the church and then let them drift away from active participation in Christian work? Saved, but lost to the church and Kingdom enterprises. It is hoped that this simple arrangement may help directors of evangelism to project an adequate policy of evangelism for their church schools:

	VERBS	CHRIST CENTRAL	NOUNS
1	Believe	*Saved* by Christ	Salvation
2	Abide	*Nurtured* in Christ	Growth
3	Come and Receive	*Trained* for Christ	Training
4	Go and Give	*Yoked* with Christ	Service

All of which means more than signing a card on decision day, or coming forward in answer to an evangelistic appeal. The director and his helpers know full well that much must be done before the public or private decision day, and that the follow-up through months and years is also of great importance, that the "babe in Christ" must be nurtured for proper growth and development, and that training for service through discipleship and apostleship all are necessary in the fullest program of educational evangelism.—*Extract from Church-School Leadership. 323 pp. Price $2.00. Fleming H. Revell Company, New York.*

Rightly understood—

Evangelism is the heart of religious education, and religious education is the evangelism of the heart.

LEADERSHIP TRAINING FOR VACATION SCHOOLS

By Adaline C. Guenther*

IT IS useless to remind one's self that comparisons are odious when there is flaunted some similarity shrieking for comment, and to some of us there has persisted for several years the impression that there is a striking likeness between the way vacation school teachers are trained and the manner in which a careless college student "crams" for an examination. We have secured our teachers and have presented the task of the vacation school to them in all its importance and difficulty, and then, shortly before the job was to begin, we have invited them to prepare themselves by gulping mass-wise a huge amount of information which we do not give them time to assimilate.

The vacation school teacher, to do her work well, must understand the mind of the age-group with which she is to work; she must know how best to help that mind understand and develop the Christ-like life. In detail this means that she must know how to train the boys and girls in the devotional life, to lead them to wise acts of service, to supervise their educational activities so that they shall have true educational value, and to join with the pupils in activities which shall bear out the point of her teaching. To be specific then, the vacation school teacher needs to know the principles for training in worship and also of recreational leadership; she must be a good story teller; she must be able to lead in music, effectively and artistically; she must have some aptitude for, and knowledge of various kinds of craft work and dramatization; and finally, she must be able to enter into all aspects of the problems arising in the school with the enthusiasm of the child as well as the wisdom of the teacher.

In most cases the vacation school teacher is only too anxious to learn all these things; and when she has asked for the living bread of an educational training, we have given her the stone of a one-or-two-day institute. It is humanly impossible to learn what the teacher should learn about story-telling in two or three or four hours and have it become a real part of the teacher's equipment. One who has been accustomed to the rigid discipline of the public school needs more than two hours instruction to learn how to make play an educative force. The teacher who is taught how to make a basket, or a raised map of Palestine, or a wooden cut-out in the periods devoted to the "expressional activities" of an institute, may still be entirely ignorant of the real part those activities are to play in the entire program of the vacation school, in spite of an hour's lecture on the subject. And yet, because of our child-like confidence in the "divine right" of the teacher, we have suffered this lack of more complete training to continue through the years, and it is strong evidence of the wisdom inherent in the vacation school idea that the movement has been able, in spite of this fact, to do as much as it has in carrying over into the field of the church school the latest and best of the educational theories of today.

This insufficient training has had several different results. Some teachers have been so dismayed at the potentiality of the vacation school idea and their own insufficiency that they have become discouraged after one season's struggle and have turned away. A large number, to whom this method of training has offered riches far beyond their hopes in any other field, have gripped all they could during the brief time of instruction and have become satisfied and static in their new achievements. And some, a few, hardier than all the rest, have gone on to further training.

Manifestly it is the latter course which should be desired, at the same time that more adequate training is provided for the teachers prior to the opening of the vacation schools. It must be acknowledged, and acknowledged with no trace of the cynicism speaking above, that the brief training institute for the vacation school teacher is the only possibility for hundreds of those who have enlisted in the service of this summer segment of the church school. And it must be as well gratefully acknowledged that these few-day institutes have done a tremendous amount of good. But it is only meet and proper, now, when the movement has spread so astoundingly, that we turn our attention to the perfecting of the idea in its different ramifications. With this end in view we might well consider several different steps which lie between the vacation school teacher, as now is, and the teacher in the future, with the equivalent of normal training, in addition to sixty or seventy hours in religious education.

If the work of the vacation school teacher is carefully analyzed, it will be seen that something of all she must know and be able to do would be included in a comprehensive course on group materials and methods, which could be made especially valuable if the applications necessary in the vacation school were drawn. For equipping a teacher to carry through a unified, harmonious program, rather than a series of more or less related activities, it would seem that such a unified training course might conceivably be preferred to one that does what we are sure the vacation school itself must *not* do i. e., jump from one subject to another, and trust the student, whether teacher or pupil, to make a connection. To give the vacation school teacher such elementary training as the beginner in the work must have, then, it would seem to follow logically that one of the departmental courses of the Standard Training course might be a little better than anything else. This is assuming that the work is done on a departmental basis, naturally. Such a departmental course would be the basic training and might be followed by intensive work in one of the fields which are so tremendously

Now is the time when vacation school leaders are making definite plans for promotion of schools and training of teachers. This article is intended as a timely suggestion. The value of special training has long been apparent, but many people have not realized the significance of the standard curriculum for this field of religious education.

It is hoped that many communities which formerly held institutes and conferences will be able this year to conduct schools or classes in accordance with the International Standard as set forth in the Educational Bulletin No. 3.* From the wide variety of courses composing the standard curriculum, those which best meet the needs of local conditions should be selected.

As a means of definite suggestion, the following courses are listed for the consideration of vacation school leaders. A brief description of the courses is given in Bulletin No. 3 under the numbers indicated.

No. 118. Administration of Vacation Schools.
No. 2. The Principles of Teaching.
No. 22. Beginners' Materials and Methods.
No. 32. Primary Materials and Methods.
No. 42. Junior Materials and Methods.
No. 107. Training in Worship and the Devotional Life.
No. 108. Dramatization and Pageantry.
No. 110. Social and Recreational Leadership.
No. 201. Story Telling in Religious Education.

*Educational Bulletin No. 3 may be had on request to the State Council offices or the Department of Leadership Training of the International Council, 5 South Wabash, Chicago.

*Assistant to Director, Department of Vacation and Week-Day Church Schools, International Council of Religious Education.

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CHOOSE THE PATH TO LEADERSHIP

important in vacation school work; training in worship and the devotional life; story telling in religious education; dramatization; recreational leadership, and similar courses. All these would follow in good time as a corps of experienced teachers is built up who return each spring for further preparation in the work of the summer. A few such intensive courses, if possible taken under conditions which would warrant their crediting by the Leadership Training Department of the International Council, rather than the combination of lecture and inspiration known as the institute, would certainly prepare more efficiently those who are beginning their work in the vacation school. In addition, such a method of training would very easily be made the stepping stone to further training and the eventual award of the Standard diploma—which in itself would represent a great achievement for most vacation school teachers.

Whether such courses, as accredited by the International Council, are a feasible and practical method of training seems to be the only question. The statement made above that in some cases it is the two-or-three-day-institute, or nothing, must here be reiterated. Nothing should be done which would in the least jeopardize these institutes in localities where nothing else is possible. There is a strong feeling, however, based on successful experimentation, that local city councils should extend the institute idea to the proportions of a Standard Training School. This has been done in Chicago, by holding a training school for three nights a week, for two weeks. It might be done by running this special spring Standard School, in which the courses are specially adapted to the work to follow immediately, for ten or twelve weeks, one night each week; or it might be done intensively through five evenings of one week, each class meeting for two hours. The courses in such schools would be the departmental units on materials and methods, and except in the case of the school lasting one week, an additional course, on principles of teaching, worship, recreation, or similar material. Surely it is evident that a departmental course, taking up the various methods of teaching primary children, the place of stories, activities, worship, all in their inter-relation, would better fit an instructor to take a group of primary children through the program of the vacation school than a few hours in instruction in story telling, a few more in worship, and a few hours practise in handcraft, each given independently, and in direct opposition to the theory of a harmonious unified program which the vacation school is to offer the children.

As for the practical side of the matter, there would be needed four certified instructors who could carry their students through, on a group basis, all the program of the vacation school, who would be able to give additional courses as might be desired in the other features of the program. It would mean equipment for real work, and a spirit of earnestness and investigation on the part of the teachers as they enrolled for the work. Of course all the teachers might not attend such a school, but has there been an institute when *all* the teachers attended, except where such attendance affected the regularity of the pay check?

This method of training the vacation school teachers under conditions equalling other branches of the church school, has been tried in several localities and has proved successful. There is room for experimentation and a re-study of this question of special training, and the purpose of this article will be achieved if the necessity for better training is conceded and experimentation undertaken.

RELEASE

A Dramatic Presentation of the Easter Message

By Edward R. and E. Ruth Bartlett*

Episode I. Ruins of Ancient Jerusalem

CHARACTERS:

NEHEMIAH: The Governor.
ASAPH: His friend, a builder.
NOADIAH: A false prophetess.
SANBALLAT: A Moabite enemy.
TOBIAH: An Ammonite enemy.
WORKMEN.
HARIM: A Priest.
THE PROPHET.
ELAM: A Singer.

(Setting: Some of the exiled Jews have returned from Babylon, under the leadership of Nehemiah, but innumerable hardships have dampened their zeal. The action in this scene takes place outside the wall in the early morning.)

(Enter Nehemiah and Asaph, who have been examining the ruins. Nehemiah seats himself on one of the stones scattered about.)

NEHEMIAH: Surely, Asaph, Jehovah hath dealt mercifully with his people. Only yesterday, so it would seem, we ate the bread of the captive beyond the river. Now we come with the King's protection to our ancient home.

ASAPH: At least thou didst eat bread, which is better than the fare of many of the Jews left behind in this wilderness.

NEHEMIAH: But what is food when the body is enslaved and the spirit captive?

ASAPH: And is the spirit now free?

NEHEMIAH: (*rising*) Possibly not (*hesitates*) wholly free. Sometimes a sense of oppression weighs me down, despite our gain. Not because of these broken walls. They can be rebuilt. But the suffering about us, broken bodies, poverty, oppression, death. There is little to relieve these ills, and they shackle the spirit. But come, you were to show me material with which to build. The days are not half long enough for our tasks. (*Noadiah enters R. furtively.*) Ho, Prophetess, what brings you out at daybreak?

NOADIAH: (*in confusion*) Why—whither goeth thy servant? I was restless and could not sleep. A walk along this road is restful. Thy pardon, that I disturbed—

NEHEMIAH: Nay, speak not so; only if thou wert not a prophetess I would fear for thee in this place (*turning, with Asaph*). Peace be with thee. (*Exeunt.*)

(*As they leave R. Noadiah starts L., turns and watches them. Sanballat and Tobiah enter L.*)

NOADIAH: (*turning, startled at sound*) Oh, what a fright ye gave me, even though I was expecting you.

SANBALLAT: I trust there is naught wrong with thy conscience, or better still, with thy courage.

NOADIAH: Softly. Nehemiah was here but a moment ago.

TOBIAH: Nehemiah?

NOADIAH: Of a certainty. That man knows not the meaning of the saying: There is a time to fast and a time to eat, a time to wake and a time to sleep.

SANBALLAT: Does he suspect?

NOADIAH: Not he. His mind is upon his beloved city and his time taken with those whose names are in that book of genealogy he discovered. One would think there was no worth save in a pedigree.

TOBIAH: And thy name?

NOADIAH: Is not written in the book. And for that I have small favor in his sight.

TOBIAH: We knew thou didst hold no great liking for his enterprise though we knew not the reason.

SANBALLAT: We waste time in idle speech. See if any approach through the valley gate, Tobiah. I can watch this road. (*To Noadiah*) What indeed are those feeble Jews doing? Do they think they can escape captivity by fooling the King?

NOADIAH: I know not their plans save that they are intent upon rebuilding their walls as rapidly as possible. Whenever a builder grows faint-hearted Nehemiah urges him on. He

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is everywhere disposing the forces, exhorting the weary, planning with the rulers.

NBALLAT: All the more reason we must discredit him, since he is the power behind all the work.

OADIAH: But he is fearless.

NBALLAT: Any man is so, unless his own life is threatened. Whisper the word to him that it is reported he will make himself king, and watch him pale. Further, urge him to take refuge in the temple against a plot to take his life in the night. He will hide, never fear. Then shall the people see how great is their leader.

OBIAH: Make haste! Workmen are coming this way.

ANBALLAT: (*To Noadiah as he goes L. with Tobiah*). See to thy part. Thou shall not go unrewarded. (*Exit Noadiah R. Enter workmen R. placing tools on stones.*)

IRST WORKMAN: This is the place. Not a main road, but one that bears watching. (*Looking up and down the road*). I wonder who passed us just now.

ECOND WORKMAN: That was Noadiah, the prophetess. One may meet her anywhere. But why repair this wall? A well nigh hopeless job, it seems to me.

IRST WORKMAN: Our enemies say a fox could break down our stone walls.

HIRD WORKMAN: That is to be seen. But what troubles me, friends, is the uselessness of our toil. Even in Babylon we were no more captive, for here, on every side, are enemies plotting against our lives. Within our broken shelters dwell women and children who are hungry and men who are crippled. Our rulers led us hither to freedom but it has proven as bad as bondage. Sometimes I wonder if Jehovah knows of the existence of Israel.

SECOND WORKMAN: Yonder comes a priest. Ask him. (*Enter Harim, L.*)

FIRST WORKMAN: Peace be upon thee. (*All bow in salutation.*)

HARIM: The Lord be with thee.

SECOND WORKMAN: We would question thee on a perplexing problem. Why have we this hardship in Israel? Has Jehovah forsaken us entirely?

HARIM: Nay, do not think it. Has he not shown himself to be the God of Abraham, of Isaac, of Jacob, and of all them that diligently seek his face? The eyes of faith are never closed by the dust of circumstance. Listen!

(*Enter L. singer Elam and the Prophet. Before appearing Elam begins his song and completes it after entrance. The arrangement suggested is "I Will Lift Up Mine Eyes," Alfred Wooler.*)

ELAM: I will lift up mine eyes unto the hills.
From whence cometh my help?
My help cometh from the Lord which made heaven and earth.
He will not suffer thy foot to be moved.
He that keepeth Israel shall neither slumber nor sleep.

HARIM: Thy song has a welcome note for these men. (*To workmen*) To him who holds this certainty, no hardship can bring defeat. (*Nehemiah enters R. unnoticed.*)

THE PROPHET: Aye, even more. There is the promise to all the sons of Israel of glorious release. For thus saith Jehovah: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters I will be with thee. When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Saviour.

NEHEMIAH: Prophet of the living God, thy words pour new courage into my soul. Even now have mine enemies thrown a net about me to tempt me into cowardice. Our people are weakened by hardship and distressed by doubt. Surely there is no hope save in the word of Jehovah.

PROPHET: The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the year of Jehovah's favor and the day of vengeance of our God. See, O fellow countryman, the sun of the new day! (*The sunrise is off stage R.*) Yet there shall come a time when the sun shall be no more thy light by day, neither shall the moon give light unto thee, but Jehovah will be unto thee an everlasting light and thy God, thy Glory. Sing, Elam, the song of this new day.

ELAM: (*The arrangement suggested is found in "Light"—John Prindle Scott.*)
Arise, ye people, and look about ye unto the east.
See! The darkness flees away!
And lo there dawns the morning light!
After darkness cometh light.
Soon will the dawning follow the night,
Songs of victory crown the strife!
After death, cometh immortal life;
After the gloom of sorrow's night, cometh light!
All shadows gray will soon flee away.
See, in the east, breaketh the morning light.

NEHEMIAH: Come, men, build for the new day!

(*All go L. except Harim, Elam and the Prophet, who gaze R. at the rising sun, lift arms in silent prayer, then exeunt R.*)

Episode II

SCENE I. A Street Bazaar in Nazareth.

CHARACTERS

KEEPER OF THE MARKET STALL

SIMEON, MATHIAS, ONIAS, NADAB } PHARISEES

MIRIAM, GAMALA, SHETACH, SARAH } FOLLOWERS OF JESUS

SIMON OF CYRENE

(*Setting: Nazareth is astir over the deeds of Jesus, a person known but not understood, who seems to some to fulfill the ancient hope for a deliverer.*)

(*Simeon and Mathias enter L., pausing before the market stall. They appear to be continuing a conversation.*)

SIMEON: And thou art certain of this? So many rumors fly about. Surely no man since the days of the prophet Elias himself has performed such wonders.

MATHIAS: If indeed they be wonders! (*Leans forward confidentially.*) I tell thee, Simeon, this man is either witless or else a dangerous fakir. For my part, I believe the latter. Look how he prates of the kingdom to those silly fishermen and publicans. (*vehemently*) Mark you, he will repeat the uprising of Judas in our own province ere long, and Rome will again fly at our heads. Wonders! Bah! He needs to be throttled. (*Enter Onias and Nadab R.*)

NADAB: Peace be with thee. (*salutations*). Why so disturbed over a carpenter? For I'll venture thou wert venting thy rage over this new prophet of the publicans.

SIMEON: Who does not speak of him? His name is on every one's lips.

MATHIAS: Yes—in derision.

NADAB: Then why thy venom? Surely if he is only a passing wonder worker his sun will soon set.

ONIAS: (*mysteriously*) Aye, even now it nears the crest of Carmel.

ALL: What dost thou mean?

ONIAS: Softly! I am but from Jerusalem. Our brethren of the faith of Abraham would not have me proclaim all I know from the housetops. This is fixed however. This so-called prophet who cast our city of Nazareth into an uproar even now walks to his doom.

MATHIAS: (*excitedly*). Is it decreed by the Sanhedrin? What is the charge? When will they take him?

ONIAS: May the God of Abraham curb thy impatience. Must the whole market place be set by the ears? See there are some of his followers now. (*Pharisees withdraw into background, watching curiously. The four followers of Jesus approach the stall from L.*)

MIRIAM: I shall never forget the look on the Master's face. How determined! How steadfast! He must go to Jerusalem no matter what might befall him.

SHETACH: Were not those strange words with which he left the twelve. Even they could see no meaning in them.

GAMALA: I had not heard.

SHETACH: "Behold," he said, "we go up to Jerusalem and all things that are written through the prophets shall be accomplished to the Son of Man. For he shall be delivered unto the Gentiles, and shall be mocked and shame-

fully treated, and spit upon; and they shall scourge him and kill him; and on the third day he shall rise again."

SIMEON: Hearest thou, Onias? Much good has secrecy done thy Jerusalem brethren.

ONIAS: Hear on! Wisdom may proceed from fools.

MIRIAM: I believe I know somehing of what he meant. He has enemies. They have tried ere this to trap him, but he has never submitted. Now he goes to face them. They will slay him. Yet even in death they can never triumph.

SARAH: Thou speakest as one beside himself.

MIRIAM: Nay, Sarah, not beside myself. Only confident. Oh, friends, ye have not known me long, nor the pitiable condition from which I have been rescued. Had ye seen me by the wayside near Capernaum, wracked in body and broken in spirit—I had heard of his power. I know if I could only gain his eye he would have mercy upon me. Then he passed along the road. The throng pressed about him. I was too broken, too weak to be noticed. Frantic, I pushed forward, if only to touch the hem of his garment. And even at that moment new life surged within me. The Master turned a wondrous kindly face upon me and said: "Daughter, be of good cheer. Thy faith hath made thee whole." It was as if age old bonds had snapped and I was free. My spirit sang release! release! And if he could save me from a living death, why could he not conquer the grave?

NADAB: Surely there is no wisdom here; only babblings. Let us be off. (*Exeunt R.*)

GAMALA: The psalmist of old caught her spirit in his song:

(*The arrangement suggested is found in "The Lord is My Rock"—Alfred Wooler.*)

The Lord is my rock and my fortress,
My rock and my high tower.
The sorrows of death compassed me about
In my distress I called upon the Lord,
And he heard my voice, out of the temple.
He was my stay, he girded me with strength.
Therefore will I give thanks unto thee, O Lord,
And sing praises unto thy name.

SHETACH: Now I begin to see what he meant when he spoke in the synagogue here in Nazareth. Dost thou remember, Sarah?

SARAH: Can I ever forget? I was not his follower then, but never had I heard a man speak as did he. Why his voice rang with authority. He spake not as our readers.

SHETACH: And the message! It would serve as a fit text for Miriam's testimony and Gamala's song.

The spirit of the Lord is upon me
Because he anointed me to preach good tidings to the poor.
He hath sent me to proclaim release to the captive
And the recovery of sight to the blind.
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord!

MIRIAM: That is the keynote of his whole life. "Release to the captives." Indeed wherever he goes deeds of mercy bring new life to flickering hopes. Small wonder that everywhere the common people hear him gladly. But we must hasten to join those who go to the feast of the Passover (*as they go, R.*) —And Jesus will be there!

CHOIR: "Where Cross the Crowded Ways of Life"—North. (Stanzas one to three.)

Scene II. Outside Jerusalem, The Way of Sorrow

(*Enter in the gloom, Miriam and Shetach, R., and Sarah and Gamala, L. Miriam and Sarah embrace.*)

MIRIAM: Oh Sarah, we lost you in the crowd.

SARAH: And we have been buffeted by the throng. The uproar was terrible. What of the Master? Did they seize him?

SHETACH: Some say he was taken out this road. Let us see.

(*They start R. and meet Simeon coming uncertainly.*)

MIRIAM: Sir, knowest thou aught of the prophet who is called Jesus? Whence have they taken him?

SIMEON: I know too well. More than two hours ago he was led yonder to the place of the skull to be crucified. He staggered under the weight of the cross he must carry. The soldiers pressed me into service to aid him. It was so little to do for him—I could not stay—even now they mock him. (*The women shrink back, covering their faces with cloaks.*)

GAMALA: Crucified! And we had thought it was he who should redeem Israel!

SHETACH: His followers are many. Could they not have spirited him away?

SIMEON: You do not gauge the temper of the mob, incited by the rulers and the priests. Even when Pilot would have shown mercy they howled, like fiends possessed, Crucify him, crucify him! (*Sound of thunder.*)

SHETACH: The Lord God of Israel is visiting his judgment upon the people. See, the clouds grow thicker Did you feel that shock? The earth trembles! Jehovah, have mercy! There is no release for Israel! (*Darkness—all exeunt.*)

CHOIR: "There is a Green Hill Far Away."—Alexander.

Scene III. A Home Near Jerusalem

CHARACTERS:

MIRIAM.
SARAH.
JOHN: The Disciple.
NATHAN: Brother of Miriam.
THE GROUP IN SORROW.
THE GROUP WITH BURDENS.
THE GROUP IN BONDS.

(*Setting: The loss of their leader has stunned all the disciples. Hopeless, each takes up the old round of life. This scene takes place in the living room of Nathan's home. A table is R. center, with a pottery bowl and tall water jar upon it. Several chairs and a rug may complete the furnishings. A high window appears on the right. Sarah is seated at table, head in hands, dejected. Miriam stands at the casement window.*)

MIRIAM: See, Sarah, the sky is crimson. Another day dawns.

SARAH: Aye, another day. But what brings it of comfort or hope? No matter if the sky be cloudless, the sun can never shine again.

MIRIAM: (*crossing to Sarah, laying her hands upon her.*) Nay, do not talk so. Cannot we remember the words of the Psalmist: "Weeping may endure for a night, but joy cometh in the morning"?

SARAH: How thou canst be so hopeful is beyond my understanding. Our hopes, our nation's salvation dashed to earth in sudden loss, and our best beloved friend in the tomb!

MIRIAM: For Jesus our friend none can mourn more deeply. His fellowship meant much to me also, thou knowest. Yet to believe his mission ended, his purposes unfulfilled—somehow I cannot reconcile myself to that.

SARAH: But he is in the tomb. Canst thou dispute that? Our eyes have seen the place where he lies.

MIRIAM: Nay, but—

SARAH: And did not Mary, his mother, bring us word of the crucifixion which she herself witnessed?

MIRIAM: I know, but—

SARAH: Did not we feel the earth shake and behold the darkness that fell upon the world when his life went out? (*Drops head on hands.*)

MIRIAM: (*quickly.*) And it is that which gives me hope. Does that not prove God's presence and his power? What else could cause the earthquake and the blackness that fell upon us? O my friend, dost thou not realize how little we understand and how truly he spoke when he said: "Seeing ye perceive not and hearing ye do not understand"? Mayhap there is still a message for our dull ears.

SARAH: Aye, but we hoped he had come to bring release to the captive, just as he did give sight to the blind.

MIRIAM: Yet remember how many of us who know him have experienced release from sorrow, from sickness, from misery.

SARAH: (*hesitating.*) Yes—and there was Bartimaeus whose sight was restored. I have heard how he said his happiness in his new life was far greater even than in his new found sight.

MIRIAM: (*eagerly.*) That is what I mean, and though I cannot quite see how, I believe greater things are in store.

SARAH: (*arising, picking up jar.*) Well life must go on despite our sorrow. Perhaps your brother will have some

new word when he returns from Jerusalem. I will bring fresh water. (*Exit L.*)

MIRIAM: And I shall prepare cakes for baking. We must take up our journey to Nazareth soon. (*Starts R.*) (*Sarah re-enters excitedly.*)

SARAH: Come quickly, Miriam, and see who is coming with Nathan! Is it not John, the disciple?

MIRIAM: (*looking out L. over Sarah's shoulder.*) So it looks to be! See how they hasten! Surely they have something to tell us!

SARAH: Their faces are shining! They do not look as they did yesterday in the temple.

MIRIAM: It is true! (*clasps hands, calls out.*) Nathan! Nathan! Has aught happened? (*Enter Nathan and John in breathless excitement.*)

JOHN: He is not dead! He is risen! I have seen the empty tomb!

MIRIAM AND SARAH: (*eagerly.*) How—tell us—

NATHAN: I was setting out for home when I met the Roman guards; curiously discomfitted they looked. I was anxious to learn the reason for their leaving so I turned in the direction of the sepulchre.

JOHN: He met Peter and me hastening on the same errand. Soon we saw the women running to meet us.

SARAH: What women?

JOHN: Mary his mother and Mary Magdalene.

NATHAN: They had gone to take spices to anoint the body.

MIRIAM (*To John.*) Go on! Go on!

JOHN: They told us a wonderful story of a shining angel who sat upon the stone which had been rolled away. "Ye seek Jesus," said the angel. "He is not here; he is risen, even as he said."

SARAH: Risen!

MIRIAM: And thine own eyes beheld the miracle?

JOHN: Aye. Hardly could our ears believe, so we hastened to see for ourselves. The angel was gone but the tomb was indeed empty, and the grave clothes laid in their places.

MIRIAM: Then his death is not the end! It was but the fulfillment of the sufferings he foretold even while in Galilee.

SARAH: Where is he now?

NATHAN: We know naught but what we have told thee. We return even now to the city to rejoice with the other disciples and to await his return to us. Come with us.

SARAH: Not now. I would spread the good news to his other friends and followers who are in mourning. Wilt thou go, Miriam?

MIRIAM: I will join them later. He seems close to me even here, since I know the tomb no longer has power over him.

SARAH: (*Picking up jar*) Shall we go to the well and tell this thing which has come to pass? Many sorrowing hearts will be made glad.

MIRIAM: Do thou go without me, Sarah. (*Seats herself at table waving farewell to Sarah who, though not understanding Miriam's attitude, leaves after a moment's delay. Miriam, after meditation, arises and secures a Scripture roll and reads.*)

MIRIAM: How completely have the prophesies been fulfilled, and how fully has he triumphed! Not alone to us has he brought release from fear, from darkness and discouragement, and from sin, but to countless thousands shall the message of hope stream through the light from the empty tomb. (*Shaft of light appears, preferably from small spotlight, concealed by a wing on left, directed against back curtain.*)

(*Reading.*) "He hath sent him to bind up the broken hearted. (*Group in black enter. As they pass through the light, the robes drop, revealing the group in white. During this action choir sings "O For a Thousand Tongues"—Wesley, stanzas three and five.*)

(*Reading.*) "To proclaim liberty to the captives." (*Group enters, weighed down by burdens, which slip from the shoulders as group passes through the light. Choir continues, singing stanza four.*)

(*Reading.*) "The opening of the prison to them that are bound; to proclaim the year of Jehovah's favor." (*Group enters with hands bound, the bonds breaking as the light falls upon them. Choir sings "Welcome Happy Morning"—Fortunatus, stanzas one and four.*)

MIRIAM: Since unto me this vision is revealed
Of life redeemed and life that never dies,
One way and one alone now calls me on.
I go to make its truth take root
In every life, whate'er its rank or station;
To spread the joyous tidings of release
That they be known throughout the whole creation.

CHOIR and CONGREGATION: "All Hail the Power of Jesus' Name," Perronet. (*All lights out. Stage vacated.*)

Suggestions on Presentation

Note: All directions for entrances (*R.—right and L.—left*) have reference to the viewpoint of the participants as they face the audience.

Stage: Elaborate properties are not necessary. A back drape of bluish gray material, hanging in straight folds, will form a most satisfactory background for all scenes. Wings near the front are desirable to offer concealment to flood lights, and to provide entrances upon stage.

The stones in Scene One may be made of boxes covered with building paper.

The bazaar in Scene One, Episode II, may be suggested by a long board supported by trestles and concealed by a number of rugs draped over it; pillows and other wares may be displayed.

Scene Two is presented upon a bare stage.

The setting for Scene Three is described above.

Lighting: A flood light on each side of the stage supported by a spot light in the rear of the auditorium will give all the necessary lighting effects. A less desirable substitute for flood lights is a foot strip fitted with half a dozen blue and two amber bulbs; this combination will not produce sharp shadows upon the background.

The sunrise is represented off stage by a dimmed or low candle power spotlight shining through an amber screen. If possible use a dimmer in lighting Scene One, Episode I, the action beginning on a stage having little illumination and closing in full light.

In Scene One, Episode II, normal daylight is to be suggested by the lighting provided.

Scene Two opens in half light which gradually dims to darkness during the last speech. If dimmer is lacking, use blue in color wheel before rear spot light.

Scene Three again portrays daybreak. Dimmer is used during Miriam's prophetic vision.

Costumes: Costume directions have been given so frequently that detailed comment is no longer necessary. Excellent suggestions may be found in *The Child of Prophecy* and *The Dawning* (Pageant Publishers, Los Angeles, Cal.), and in such books as *The Drama in Religious Service*, Martha Candler, *Drama in Education*, Grace Sloan Overton, and many others.

Children's Week April 24-30

At the recent meeting of the Children's Work Advisory Section of the International Council of Religious Education, it was decided that Children's Week this year should be observed the last week of April. Some may observe an autumn date. The sentiment seemed to point toward the observance next year of a week known as Religious Education Week, combining several related interests.

The April Journal

Will carry special articles of interest to workers with children.

HOW MAY ADULT FORCES BE BEST ORGANIZED

By Charles P. Wiles*

TO PASS FROM the consideration of such vital subjects as "Special Religious Interests of Adults," and "Some Principles of Adult Religious Education," to consider the matter of formal organization may at first appear to be descending from the sublime to the ridiculous. The former are so warm, compelling, and humanly personal, while the latter is likely to be thought of as mechanical, impersonal and without a soul.

However, they all belong together. They are parts of one whole. He who would seize upon the religious interests of adults and apply the principles of religious education among adults must be acquainted with some of the possible forms of organization which make these possible.

I have the notion that in the last twenty-five years more adult classes and departments have been formed and organized than in the preceding one hundred and twenty-five years of Sunday-school history. That means we have acquired within the last few years a knowledge of the skill and technique of this movement as well as a close-up understanding of the traits and characteristics of adult life, such as we have not had before. A proficiency has been achieved in bringing men and women together and organizing them for kingdom service that has become a tremendous asset in the Christian church. Be it said that the finest skill discoverable in any field where adults are brought together for group activity is none too good to be applied in the promotion of religious education in school and church.

Some Facts About Adult Organization

ORGANIZATION among adults is not an end in itself. Some high purpose, some worthy aim must call it into being and justify its existence. It is not *the* essential. It is not the thing to be stressed. It is not the goal for which any group of serious-minded people come together. Unless through organization we are able to effect an organism we have labored in vain. It is likely to be a cold, dead thing in itself, but it is capable of taking on flesh and blood and muscle, and of becoming a breathing, living entity.

There is more than an imaginary peril here. Who of us has not known adult groups that entertained the notion that if they had all the officers and committees named in a standard book on the subject they had put their feet on the way to success? They are so committed to the ideal of completeness of organization they forget they have only begun to touch the task before them when they have gone that far.

We can understand why it is that a child will gather his blocks around him and build a house, or some other structure that appeals to his imagination, seemingly for no other purpose than to bring them into some form of organization. That pleases him. His work is done, and with a sweep of the hand the building is in ruins.

Our men and women have not altogether ceased being children. A perfect organization to them is the chief objective. All the specifications must be met. They account for any apparent failure on the part of their group to function upon the ground that they lack some committee or officer that a similar department in another church possesses. A fallacy we must brush away is the conception that when we have perfected our organization we have attained.

* * *

BUT IF organization is not *the* essential, it is *an* essential. It comes near being a *sine qua non* of success among adults in the Sunday school. It is more than the scaffolding to a building, for when the building is completed the scaffolding is removed. It is known from the beginning that the scaffolding is only temporary. It is not an integral part of the building itself. But in the work we are doing the organization remains. It is not something merely attached to the real work we are set to perform. It is of the very warp and woof of that work. It is permanent. Its duration is not measured by five, or ten, or twenty-five years. Remove it at any stage of achievement, and the enterprise it was meant to serve collapses.

One mistake we make is to suppose that organization consists in the selection of officers and the appointment of committees; the choosing of a few of the more promising and talented individuals from our total membership and their assignment to specific tasks. That may meet the requirements of formal organization. We may at that point fill out the blanks with data necessary for enrollment with state or denomination, and be entitled to a certificate of recognition.

But would it not be far better if we could think of the adult department as organized only when each member has been brought into union with the group, and when a unity, warm, related and vital, has been formed? Must not the organization touch the last man and woman in some very real sense? That means more than to appoint each individual on a committee, or to endeavor to find a definite piece of work for each pair of hands to do. That organization must be a spiritual, vitalized thing. Each member must be brought into the union and held there by an invisible bond. Now I know full well that this is something we cannot tabulate and send off to headquarters in the shape of figures.

The contention is that an organization does not exist until in our thought and purpose at least it has become an organism. And to effect this organism an organization of some kind, regardless of its completeness, is essential. Some mode of operation must be adopted if we are to bring cosmos out of chaos in our work; if we are to relate the incoherent mass of individuals in any effective way and make possible the temper and strength of cooperation. The movement, therefore, to organize our adults has been worthily conceived and has, under God, strengthened our working forces tremendously.

No organization will work of itself. It is no stronger than the units in it. Its returns will never exceed the investment, with good interest. It may be a hindrance rather than a help. It has been known in many cases to be a dead weight. An organization without personal endeavor and devotion has never cured a single one of our ills. When we sit on it as we do on a bob-sled the journey is going to be short, and then the disillusionment is sure to come. Anyone identified with state or denominational Sunday-school headquarters knows how misplaced is the confidence our people seem to have in a form of organization. They expect it to increase enrollment, preserve order, promote lesson study, and much besides; but it will bring these desirable ends in its train only when it is supported by the individuals concerned. We speak this word of warning against conceiving of any organization possessing miraculous powers, for the reason that when an organization in our class work breaks down the state of that class is seven times worse than before. If we can create the impression in advance that the setting up of an organization does not eliminate personal service and sacrifice, but commands them, we shall not only prevent much sorrow of heart, but also give the kingdom in our small section of the church a stability that will be reassuring.

* * *

IT WOULD seem also that the more formal and mechanistic part of the organization should be kept in the background. There is no reason why all the adults in the department should be perpetually exposed to the sight and sound of the machinery. They can be made to realize their union with the body, and their place in the fellowship growing out of worship, study, and activity, without being required to see the wheels go round. They come there to be fed; they seek to know more of the grace and will of Jesus Christ; they have battles to fight in which only the strong Son of God can make them victor-

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ious; and they begrudge the moments taken from the period of worship and study for the consideration of matters that could be handled just as well by one of the committees. The feeling is becoming quite general that the adult department would add to its attractiveness if those in charge gave themselves more completely to the primary business of that hour. The organization that is continually obtruding itself upon the spiritual exercises is putting the lesser in place of the greater good. This is particularly true where the adults, not having a separate room, are required to limit the length of their class period to that of the lower grades. Whatever can be done in committee, or in extra-Sunday groups, should be done there.

The members of the class have a right to be kept informed as to the work being done and proposed. They will want to know the plans for further unifying the body, for increasing its membership, for ministering to community needs and for sharing in the task of both the home and foreign enterprise. But let the strictly organizational side of the department perform the duties assigned to it secretly and smoothly. The distinctively spiritual activities must be kept in the foreground. There is some need that the superintendent be heard less and the teacher more.

* * *

MAY WE suggest that there be a minimum of organization consistent with a maximum of output. This necessarily follows from what has been previously said, that the organization is only a means to an end. It is a method by which we attempt to achieve certain results. The form of organization, therefore, is subject always to change and modification. It may vary from year to year, and probably does, but our major objectives remain the same.

Of course there is a minimum of organization below which a class cannot go to call itself organized. It requires as many kinds of machinery to cultivate a farm of one hundred and fifty acres as it does one of a thousand acres, but not as much machinery. It may not require as much equipment for an office that employs one hundred men as it does for one in which a thousand work, but each type of equipment will be present in the smaller office.

Possibly the adult department of one hundred members will need about the same form of organization as the department of five hundred members, but it need not be so cumbersome. The expansion of facilities and organization can be determined by the needs and growth of the department. To begin with an unwieldy overhead is a common mistake. The ambition to name all the members of the department to some office or committee robs the appointment of any specific significance. The wiser course is to draft only as many as may be needed to a given task. What we should aim at is an organization complete enough to bring about results that seem possible.

It is also true that where the adults are required to be a part of the whole school for the entire hour, the organization will be simpler than where the physical equipment is such as to give them a room to themselves. There are conditions, and there are conditions, and these must determine the nature and the extent of the organization. But our feeling is that wherever there are two or more adult classes, however adequate or inadequate the local facilities, they should be organized into a department. We want to cultivate the habit of thinking in terms of grades and departments. It is not an optional matter with us. God has already graded the people with whom we work, and we ought to instil His thoughts into our own minds and the minds of others. The autonomy of the adults in multitudes of schools is very limited, but never so limited that they cannot be organized and taught to think of themselves as a department, with distinctive methods, needs, and goals. It is, therefore, much better to set up an organization with our own needs and possibilities in mind, than it is to copy *in toto* the organization found in an adjoining school and impose it upon our group. If it is to be a living thing it should be worked out to no small extent in the midst of the conditions in which we find ourselves and our people. At any rate we are expected to adapt what we pick up elsewhere before we adopt it as our own.

WORK

IF you are poor—work.
If you are rich—continue to work.
If you are burdened with seemingly unfair responsibilities—work.
If you are happy—keep right on working. Idleness gives room for doubts and fears.
If disappointments come—work.
If sorrow overwhelms you and loved ones seem not true—work.
If health is threatened—work.
When faith falters and reason fails—just work.
When dreams are shattered and hope seems dead—work. Work as if your life were in peril. It really is.
Whatever happens or matters—work.
Work faithfully—work with faith.
Work is the greatest material remedy available.
Work will cure both mental and physical afflictions.
—From The Silent Partner.

The adult department should be so organized as to make provision to minister to the needs of the men and women of the congregation and the community. Its field embraces all persons above twenty-five years of age. It embraces the active adult membership of the congregation. It embraces those members whose faces are rarely seen within the church. Among these are the shut-ins, the shut-outs, and the indifferent and careless. It embraces the unchurched adults in the community. The organization and the organized activities of the department will give ample and intelligent thought to all these groups. It has a distinctive service to render in each of these directions. But the organization will have to take them into account, plan definitely for their material and spiritual oversight, and in every possible way care for the whole field entrusted to it.

It is unthinkable that a promiscuous group coming together week after week, without officers, committees and directive heads, will be able to cultivate the field thoroughly. We do not get really big things done in such a hit-and-miss fashion. Houses are not built and families given the necessary shelter so long as the bricks lay as they were dumped from the truck. They must be put in order, and related the one to the other in orderly fashion, working together, before they can actually serve any purpose.

The adult department has within it tremendous possibilities, but it will never realize them in any adequate way until it learns to go about its work in a businesslike, systematic, constructive manner. And that implies such necessary organization, simple or complex, as is deemed necessary to be of the most helpful assistance in caring for the spiritual culture of the adult life of the congregation and the community.

* * *

THE ORGANIZATION of the adult department must be such as fits in harmoniously with that of the school as a whole as well as with that of the congregation. The adult department is not an independent institution. It cannot be a law unto itself. It dare not attempt to live unto itself. It is a part of the school, of the local congregation and of the denomination whose name it bears. It must live and labor in harmony with these and other larger bodies. The part is never greater than the whole. Its true success will be found to be the success of the whole. The spirit of independence and self-determination is not as prominent as it used to be.

If its organization clashes with that of any body to which it belongs such changes should be introduced as would prevent divisiveness of spirit, conflict of method, and the obscuring of aims. The organization through its representatives will want to keep in close touch with the pastor, the official board of the church, the Sunday-school association and the committee on religious education.

THE SPECIAL RELIGIOUS INTERESTS OF ADULTS

By E. W. Halpenny*

ADULTHOOD seems to me to fall naturally into three general periods —early adulthood, twenty-four to forty; middle adulthood from forty to sixty; and later adulthood from sixty on. I tried once to characterize all the stages of life with their significant importance. I carried it into adulthood, indexing the early period as "*Idealistically Important.*" How we do plan and "air-castle-build" in our early adulthood period. Our dreams are a bit saner than in youth but are no less intense. The most serious day in my own life was my thirtieth birthday. I was "getting on in years" and was simply not yet turning the world upside down. As I look back now at how I felt, I am amused. I have passed two decade posts since with much less concern. The middle period I set as "*Practically Important.*" By this time we are content to play our part in the game. Much of our intensity formerly spent in dreams is devoted to conservation and appreciation of achievement. The latter period I listed as "*Experientially Important.*" It is said when a man becomes reminiscent he is getting old. Be that as it may, when he passes sixty or even approaches it, if he does not recall, it is because he strives not to or has nothing in his record with which he is pleased.

I have tried, in preparing this study, to interpret "interests" on a careful self-analysis and a reasonable consideration of observations and contacts over a long period.

First Religious Interest Individual

THE FIRST religious interest regards the individual himself. John Ruskin said, "There are but three questions that concern the human soul. If a soul can answer these three it has justified its right to be, or has solved life's riddle. The questions are: How did I get into this world, how am I going to get out of this world, and what had I best do under the circumstances?" A person with any religious interest at all desires to have clear and assured views regarding what are called the essentials. With these views clear, there should, and does, come a rest to the soul and an "assurance of faith" which brings peace.

Incident to this is a consciousness of divine companionship. Many adults have come out of a period in which their God was "an angry God" a Being "to be appeased," and then watched, if not shunned. The idea however, is a poor substitute for the God of John 3:16—the God to whom Jesus referred when He said "He that hath seen me hath seen the Father." Vastly more people who profess to know and love God have an unworthy conception of Him than have an adequate conception.

Appreciation of God, a conception of who, and what God is, is the greatest "special religious interest." To produce this, training in worship and meditative communion are essential. That it does not obtain as it should, is manifest. The absence of evidence of the consciousness of God's presence is appalling. Our worship services are flippant.

Here the home altar is sorely missed. There is probably nothing quite so good as the altar of prayer with the family to keep one "In the Spirit."

Back of all this is the restlessness, the fever fret of life, which only the "Peace of God" can avert. This is the first great religious interest.

The Second Interest, the Home

THE SECOND great religious interest centers in the home and family. Whatever may be said of man, no real woman wants to be "mother" in a Christless home. One often sees upon the wall the motto—"Jesus Christ is the head of this home, the unseen guest at every meal, the silent listener to every conversation." What a transformation the realization of that motto would be, and yet short of it how poor an excuse a dwelling place may be.

To be able to create the atmosphere of home, by the graceful poise of parenthood and to balance one's relations not only to the adult mate, but in the development of the little family group, is an instinctive religious interest, a longing unexperienced by altogether too vast a multitude.

A splendid type of man, a good husband and father, said to me not long ago, "You know it's hard to be just what you would like to be in your home. I am a salesman. I must meet from forty to seventy-five people during the day. In meeting them I must be at my best. I must not let down in any way. But after the strain of the day and I get home, how can I continue the effort?" Every husband and wife hearing this understands.

Relationships the Third Interest

THE THIRD group of interests gather around the relationships of life. Relations are ideals wrought out. Very few people are what they think they are. Every individual is what he thinks. Life is the translation of our real selves; the exposure of our character. Much of the quiet thought of people, vastly more than we think, is devoted to the conundrum how to be our best, deal with the things that must be dealt with, and keep a spiritual tone.

A formidable question confronting all, is how to transform a political civilization, which savors tragically of the "jungle vision" into the cultural civilization lived and talked and taught by the man of Galilee. "Down in the human heart crushed by the tempter" lies a sense of "something wrong with things." Spasmodically the majority of the group house-clean. Even New York ousts Tammany occasionally. Lincoln said "The American people do wabble straight." Probably they do, but the gait is slow.

The outreach of these relationships is tremendous. "No man liveth to himself." All our perplexities, and every issue known to the race, from the breakfast table tilt to the world war, are due to community relationships and conflicting ideals. If we can get at the source of ideals and idealize them, we may hope to adjust in some measure.

These relationships include:

Community Interests.—Everything from the auto insect who uses his horn to call his giddy sweetheart to your poll tax fits here; the children of the neighborhood with whom yours must play; those neighbors! The school and the teachers; the atmosphere of the play ground; the path from home to school, then of course, the movie and the news-stand. These are not a tithe of the multitude of incidents and influences jumbled into community life.

On top of all this is the calamity of sectarianism which severs the social relationship of our children and youth just when and where they should be united. How strange that we are a unit as a community in all that destroys and are separated in the one central influence that is constructive. At an institute recently, a group of ministers complained that "The High School preempted the time of the young people." It is not to be wondered at? Youth being associated in school halls, on athletic fields, and wherever and whenever it will, will not take kindly generally to a divided social-religious life. No program is adequate for youth that does not present a community aspect. Next to our personal religious interest, this interest of the atmosphere in which our lot, and home, is cast is the outstanding religious interest.

Social Questions.—Following hard upon community interest above outlined comes the social questions which distract all well meaning people. There is "clique and set," "Cast," "Race," "dance," "cards," "fraternity and sorority," "petting" and other party escapades. There is the demand for dress and equipment, spending money and freedom, special school fees, athletics, etc., etc., etc. The questions is, what, amid all, is worth while? How can we get time to live? Is life under existing conditions worth while? Where is the way out? Above all things, as a parent, an adult wants light and help. This is a great interest. The way out is a *sense* of *values*, a true perspective.

*General Superintendent, Michigan Council of Religious Education, Lansing, Michigan.

Civic Problems.—The "speaker" of a ...ate assembly" said to me in 1925, ... the house was organizing for its ...sion, "There are two persons for every ...ssible service job. We must give ...em something. That is the only way ...u can play the political game." The ...eaker was a "senior warden" in the ...urch. I looked at him and wondered. ...at legislature caviled and fought over $25,000 appropriation for "prohibition ...forcement" but voted $75,000 to the ...sh fund which took care of its plumb...ckers.

A huge percent of our public funds ... squandered. A state congressman ... at Atlanta instead of at Washington. ...he governor of one of the states is not ...nctioning. A man whose profession ... the examination of embryo citizens in ...lichigan, was arrested as a common ...urglar. An ex-chief of police in Charles...on, West Virginia, became a boot...gger! What means all this? There's ... way out—only one way. The solution ... in the keeping of the church.

National Welfare.—The whole fabric ...f our national life is shaken. In 1924 ...ur record was 11,000 murders. We ...reck as many homes in two weeks as ...reat Britain does in a year. Our ...rison population approximates 1,000,...000. Law observance is disregarded, not only the "Volstead" but "traffic" laws. Every thoughtful citizen knows. There is a great awakening. Men affirm that the situation is alarming. It is striking how they all, in white house and in school room, in legislative halls and office, turn to the "Old Time Religion." There is not one genuine one hundred per cent American who is not keenly, deeply interested.

Remedial Suggestions

FOR YEARS our teaching and preaching has been far too limited. The adult does not find an echo in his interest because the outlook in lesson and message is too backward or too far forward. Folks are living. They have little thought of dying. They haven't time. The "problem of life" is the immediate one. It is upon them. It is here our stress must be. Anyone who is ready or fit to live, is both fit and ready to die.

In this, adults are like children. The open door to their souls is attention and the key to the door is their "interest." An adult's "interest" is where he lives. If you find him and look around, you'll find his "interest." "Interest" is God's index to any life. The approach of religious interest is through a proper view of life, the greatness of the challenge, the glorious opportunity of being and becoming, and how to make life tell.

In keeping with the spirit of the age, they need to be awakened to the fact that the supreme duty of man individually and socially is to translate the principles of his religion into terms of practice. This will involve a new outlook on life. It will challenge hard the attitude of mind in the present day. Youtz, in his *Supremacy of the Spiritual*, divides humans into the brutish, the vulgar and the spiritual. He describes the vulgar as "thinking nine-tenths of his time of his own good and comfort and possible fame. The vulgar employ ideals at their market value. They have no ideals that they reverence for their worth and meaning for life itself." Gilkey, in his *Barrows Lectures*, quotes President Coolidge as reminding a company of business men that "The best type of men of affairs have begun to be uneasy nowadays unless they are rendering service as well as making profits." The fact that President Coolidge in every public address emphasizes the urgency of practical religion in the great today suggests to us, teachers and preachers, to translate our lessons and sermons into language and terms of everyday living, seeking interest, truth, and appreciation among the real and perplexing issues of practice.

THE WHOLE ADULT FORCE FACING THE WHOLE TASK

By Charles Darsie*

WHETHER WE realize it or not, the religious education of childhood and youth awaits a constructive policy of adult religious training. This is quite evident so far as the teaching force of the church school is concerned. Without trained teachers our children perish. But unfortunately the official staff of the Sunday school is not sufficient for the educational task. Our children are born into an adult world, they grow up in an atmosphere which is largely made by adult motives and ideals, and this atmosphere in the average church does not at present sustain the Christian ideals of the church school.

We have more to fear from the flapper in her forties than the flapper in her teens. The middle aged woman sets the fashion. The business man who patronizes the bootlegger is the nullifier of our prohibitory laws; not the high school curiosity seeker. Mammon worship is not a characteristic of youth unless he catches that spirit in his home. The worldly Sunday dinner table, more often than we think, undoes the departmental graded lesson.

* * *

WE MUST not, however, minimize the achievements of adult religious education in the past. They have in no small degree given us our present church. Reverence for God, respect for virtue and honesty, ideals of womanhood, and liberality in missionary and benevolent enterprises have been fostered for many years by Sunday-school classes and missionary societies. Class evangelism and enlistment of church membership has played an important part in church growth; while the fellowship of all church organizations has been church fellowship. In addition, the solicitation of money on the part of these church units has made modern financial religious progress possible.

The adult religious education process has not been confined to Sunday-school classes. It is doubtful whether the real education of Christian men and women has been chiefly promoted in this way. Women's missionary societies have long used modern educational methods without being conscious of the fact. Making information concerning world religious conditions interesting, the missionary study of the Bible, regular and systematic giving, the training of children to be world Christians, prayer in behalf of the program, all these have done more, in my observation, to create efficiency and spirituality in the church than the usual type of Sunday-school class discussions.

Some of our most capable leaders in church work have received a major portion of their Christian development by being elected to official position in the church. Responsibility, not to say activity, in church management has vitalized their whole Christian profession. Sermons have taken on new power. The Bible has become a living Book. Unfortunately we have not the time to consider other educational influences. Many processes have proved effective in the development of mature Christian character. Evangelism and the more modern every-member-canvass are outstanding teaching programs, as well as practical expedients for accomplishing immediate results. They lead to Bible study, new consecration on the part of those actively engaged, to skills, attitudes, and habits. They are examples of a class of activities, particularly adapted to adult education, which must be employed if we are ever to accomplish the complete education of the entire constituency of the church.

* * *

BUT WHEN all these forces and their achievements are enumerated, it will still be evident that the whole task has not been accomplished. It has never been systematically attempted. No surveys of the task have ever been attempted. No estimate of the steps necessary to make our church constituency sufficiently intelligent, loyal, and cooperative, to make Christianity the

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force in the world's affairs that it is intended of God to become has ever been made. What is the minimum of knowledge which the average church member should have to make him intelligent? To what extent should he loyally cooperate with church leadership in the creating of a Christian world? What are the implications of Christianity with respect to brotherhood? Business relationships? Internationalism? Recreation? Home ideals? Unless we discover objectives how can we intelligently proceed toward the intelligent solution of the adult problem of religious education?

These questions are being vigorously attacked in the younger departments of the church school. The aims of their various classes of the church school are rather accurately defined in the graded quarterlies. But there is no corresponding study of the adult problem. In the report of the International Lesson Committee, submitted to the Executive Committee of this Convention, the comparative scarcity of pupil-centered lesson courses in the process of preparation by the adult sub-committee of the lesson committee is distinctly noticeable.

The Problem

LET US now turn from the consideration of the whole task, incomplete as it has to be in this discussion, to the survey of forces at our disposal for the accomplishment of adult religious education. They are not to be despised. They include the army of adult class workers, literally millions strong. There are the well organized and thoroughly consecrated members of the women's societies of the churches, also millions strong. In addition we have the men's brotherhoods, the official governing bodies of the local churches, mostly composed of men, the church guilds, study groups, reform organizations, and other groups, too numerous and diversified to be enumerated. This is no mean force, could we but get it face to face with the whole task.

But this force is ineffective, as we have just seen, by a lack of definiteness regarding the task. It is also ineffective because at present hopelessly divided for any comprehensive accomplishment. Adults of the church are at present being recruited into small, rival organizations. It has been found useful so to do because adults are most loyal when the field of their allegiance is narrowed; and we follow the path of least resistance. No adult organization is strong enough to undertake the complete task; and no method of combining forces for an intelligent study of the education of church adults, much less the carrying out of program, has been thus far devised.

To complicate matters many of these small units of the local church owe primary allegiance to denominational overhead organizations and contribute in a most important way to the denominational program of missionary and benevolent achievement. Naturally those who are charged with the administration of such denominational enterprises are vitally interested in the maintenance of the loyalty of the membership of these units in the local church. To dissolve them would prove the undoing of all our practical general enterprises. Even to modify the loyalty of their constituencies would seriously embarrass the program. What is of minor consideration financially in the case of children's and young people's organizations is of primary importance in the case of adults. These overhead agencies, in my estimation, can not resign their trust. Their interest must be conserved.

Now education is interested in people, not organizations. The sad and compelling fact of the present situation is that the people perish. We have no machinery by which we may organize our forces to see that no one is overlooked, that all shall be enlisted, and that the entire constituency of the church shall be made available for the Master's use.

Suggestions

THE PROBLEM of adult correlation of forces must be approached cautiously. The church's cooperative machinery is involved. Personally I do not expect to see an adult division of the church supercede the present arrangement of societies for missions, study, fellowship, or other Christian purpsoes. But is it too much to hope for some arrangement whereby the various forces of the church may study the whole field, discover a method of adult education, allocate responsibility for specific tasks, and eventually achieve a practical degree of educational efficiency? Allow me to make two suggestions:

The whole force should be brought face to face with the whole task. Adult Bible classes need to cease their rivalries and unite in a program of enlistment that will attempt to train every adherent of the church. Where prospective pupils and present members can not be adequately trained by the uniform system of lessons or where they are not interested therein, new lesson material should be sought and if necessary, new classes organized. Such new classes might well be of temporary character. Missionary organizations might well serve in this capacity; for the program will need to extend into weekday activity if the task is to be accomplished.

Women's societies should face the responsibility of reaching the whole church. Our men must know the facts and feel the motive. They too must pray. I am not thinking of reorganization of societies but an enlargement of responsibility. Men's brotherhoods must see their vital relation to accomplishment and educational result. Their responsibility and method must take its rise from the task, not the organization to be maintained. Christian leadership will do wonders by their faith, if we can but get them face to face with the whole task.

The executive leaders of denominational and interdenominational adult religious organizations need to come face to face with the whole task. The leaders of the young people's division of the church are proceeding without haste, but without delay, to discover a Christian program for youth. They have the cooperation of all the forces in this field and invite contributions from any who have sufficient interest to cooperate. The International Council of Religious Education, affirmed at Kansas City and reaffirmed in this Convention by formal action of the Executive Committee, that adult religious education includes the activities of all educational adult organizations of the church. Membership in the Adult Professional Advisory Section is being opened to all professional adult leaders. Would it not be wise for the combined adult educational leadership to face the whole task?

* * *

IN CONCLUSION let us face the fact that church leaders are proposing more Christian enterprises than there is Christian sentiment and consecration to sustain. Boards and conventions, denominational and interdenominational, pass resolutions, petition government, and announce policies which the average member of the church neither understands nor favors. Politicians and business leaders know full well that the rank and file of professing Christians will not support these pronouncements. We go on praying the Lord's Prayer, "thy will be done on earth as it is in heaven," with little or no expectation of its being fulfilled. How can we live the life of faith?

Is not the Adult Section called to the kingdom for such a time as this? Christianity is a teaching program, the teaching program of Jesus. Pentecost followed the training of the twelve. How can we expect another Pentecost until we train our church, not the faithful few but the whole church? Back of the upper room was the educational ministry of Jesus. As chairman of the Adult Section, I, of course, feel honored by this ministry. But I, or any other of our Section, and I think I can speak for the whole membership of the Section, would gladly find the humblest place in our meetings, could some leader arise to unify our church adult forces and bring us all face to face with the whole task of adult religious education.

Where men go, boys will follow! True! Then why not start some men going right who will be worth following?

Geneva Camps

WHAT ABOUT — All sorts of questions are being asked about youth today. You know what questions!

THAT BOY or GIRL — Somewhere between 16 and 21 years old! The most magical, strategic period of life! Think of it!

OF YOURS — In your home, perhaps, or in your Sunday school or in your County Council, at any rate, yours!

NEXT SUMMER ? — Summer—the potent, out-door, character-building time—the time most easily capitalized for giving a permanent and desirable "set" to young life.

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Season of 1927 Fourteenth Year

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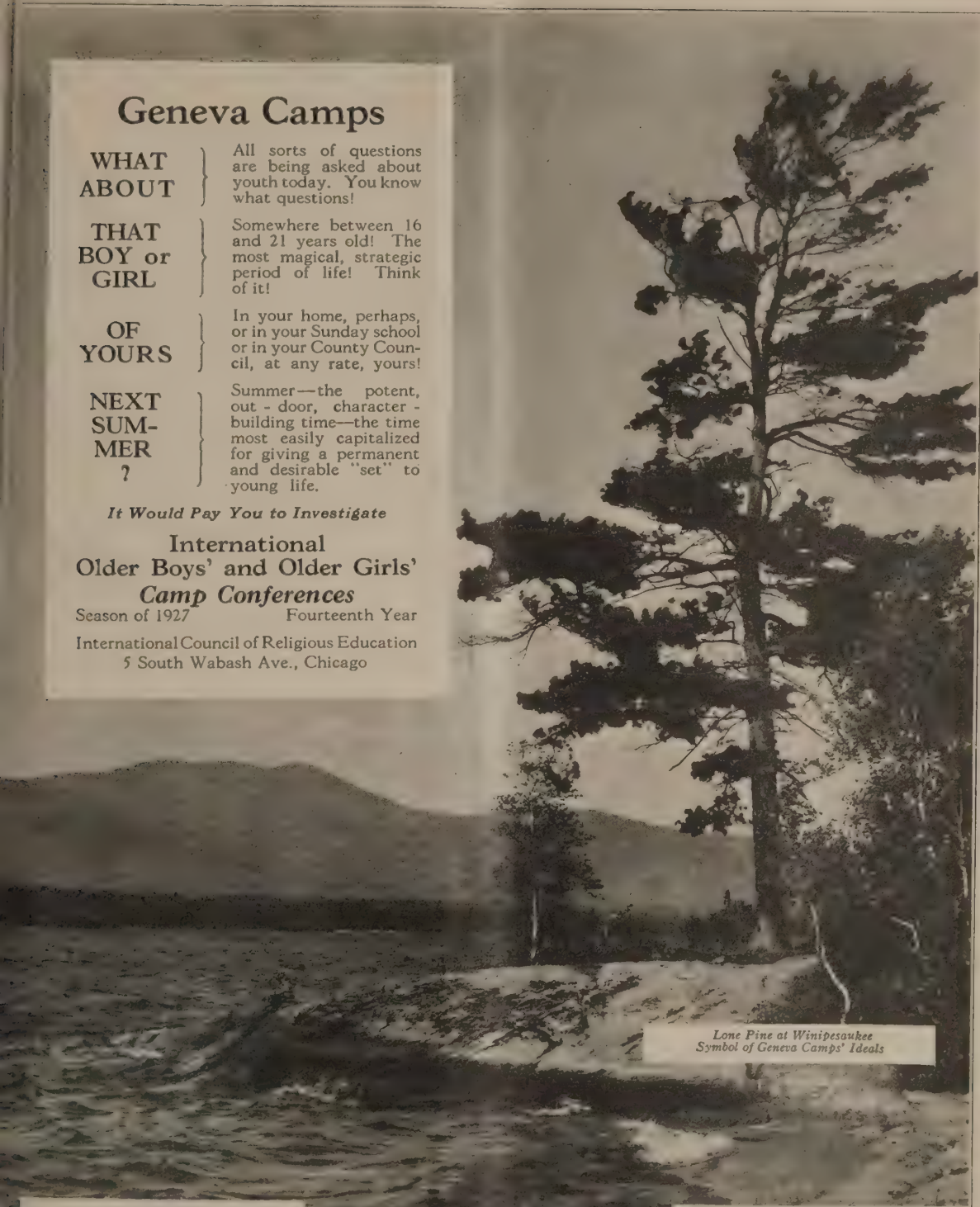

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Symbol of Geneva Camps' Ideals

Where and When in 1927

Geneva Glen, Colorado—
Girls, July 12-25. Boys, August 16-29.

Lake Geneva, Wisconsin—
Girls, Aug. 9-22. Boys, Aug. 22-Sept. 3.

Lake Winnipesaukee, New Hampshire—
Girls, July 26-Aug. 8. Boys Aug. 23-Sept. 5.

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P. R. Hayward, Director
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1516 Mallers Bldg., 5 So. Wabash,
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Please tell me about the Older Boys' and Girls' Camp Conferences this summer,—and send me Camper book.

Pastor —
Teacher — Name . . .
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(Check what you are.)

PRIMARY WORSHIP PROGRAMS FOR APRIL

By Dorothy Kay Cadwallader*

Theme: Joy in the Eastertide

First Sunday

CALL TO WORSHIP: Easter Hymn, "Jesus Christ is Risen Today, Alleluia."

HYMN: "Blue Sky, Soft and Clear." (No. 49, *Song and Play for Children*, Danielson and Conant. The Pilgrim Press, Boston, Mass.)

"Blue sky, soft and clear,
Bird songs, far and near,
Gay little blades of grass
Nod as the children pass
Easter is here, Easter is here!"

HYMN: "The Easter Morn." (P. 24, *Songs of the Child World No. 3*, Riley and Gaynor. The John Church Co., New York.)

BIBLE: The Parable of the Sower—Luke 8:4-16.

MUSIC: Suggesting reverence. (Play quietly "Reverence," P. 118, *Song and Play for Children.*)

PRAYER: Thank Thee, heavenly Father, for the Eastertide. Thank Thee for the birds and trees and flowers. Amen.

OFFERING SERVICE: (Have a child from each class bring the offering to the front, then sing this song to the tune "Thanksgiving Response," No. 33, *Song and Play for Children.*)

Heavenly Father, thanks we sing,
Gifts of love to Thee we bring.
Amen.

LESSON STUDY: Play "Sleep, Little Seed" to call the children around the superintendent for reverent singing of the Easter songs.

HYMN: "Sleep, Little Seed." (No. 50, *Song and Play for Children.*)

"Sleep, sleep, sleep little seed,
Sleep through the winter long.
Wake, wake, wake in the spring
Wake with the bluebird's song.
Sleep, sleep, sleep little seed
Hidden from sight away.
Wake, wake, waken and grow
Waken for Easter Day."

HYMN: "Easter Song." (No. 28, *Songs of the Child World No. 1.*) or "The Bells of Easter." (No. 51, *Song and Play for Children.*)

"The bells of Easter sweetly ring,
And little children sweetly sing,
While all the lovely flowers gay
Are singing songs of joy today."
"For Christ is risen from the dead,
And every flower lifts up its head
While all the bells of Easter ring,
And little children sweetly sing,
Children, children, children sweetly sing."

HYMN: "Sleep, Little Seed."

HYMN: "Blue Sky, Soft and Clear."

HYMN: "The Easter Morn."

CLOSING PRAYER: Dear heavenly Father, we have lifted our voices to Thee in song. We praise Thee, we thank Thee, we bless Thee for the glorious Easter morn. Help us to think of Thee and Thy Easter gift to us. Amen.

*Public School Supervisor, Trenton, N. J.

Second Sunday

CALL TO WORSHIP: "The Palms."

SONG: "The Palms." (Sung by junior department quartet.)

BIBLE: Mark 11:1-12.

REVERENCE: (P. 118, *Song and Play for Children.*)

PRAYER: Thank Thee, God, for that first Palm Sunday so long ago. Amen.

HYMN: "Blue Sky, Soft and Clear."

LESSON STUDY: Play "Sleep, Little Seed" to call the children around the superintendent for songs and story.

SONG: "Sleep, Little Seed."

STORY: "What the Blind Princess Did." (From *They Love Him Too*, by K. S. Hazeltine. Missionary Education Movement, 150 Fifth Avenue, New York. To be used with the picture "The Hope of the World," by Harold Copping.)

HYMN: "The Easter Morn."

HYMN: "The Bells of Easter." (P. 51, *Song and Play for Children.*)

CLOSING PRAYER: Be with us, O God, until another Sabbath day. Help us to be Thy kind and loving children through this holy week. Amen.

Easter Sunday

CALL TO WORSHIP: "Easter Hymn" (any hymnal.)

HYMN: "Easter Hymn." (Sung by the junior department quartet.)

HYMN: "Blue Sky, Soft and Clear."

HYMN: "The Easter Morn."

BIBLE: Matthew 28.

PRAYER: Thank Thee, God, for Easter Day. Amen.

OFFERING SERVICE: (See First Sunday.)

LESSON STUDY.

Play "Christ the Lord is Risen Today" as a signal to gather around the superintendent.

SONG: "Sleep, Little Seed."

HYMN: "The Bells of Easter."

STORY: The Easter Story (as told in Year III, International Graded Course, Lesson 27.)

PRAYER: Thank Thee, God, for Thy dear Son. Be with us now as we take our Easter gifts to Thy little nursery children. Amen.

(Have children stand quietly, each holding a pansy plant to be sent to the children's day nursery, or, if preferred, have the children assemble at the church house sometime during the previous week to make rabbits of stockings stuffed with cotton as gifts for the day nursery. Gifts of plants bought by money saved by the children or toys made by them should be an annual Easter event in the lives of primary children.)

SONG: "Easter Day."

"Each flower lifts up its face to say
It's Easter Day, glad Easter Day
It's Easter Day."

(If the day nursery is near enough, the children may then march to it, each bearing his own gift. The Easter songs may be sung to the children at the nursery. If this is impractical, have representatives chosen from each class to take the gifts and sing the songs. However, the greater number sharing, the more it will really mean to the children.)

Fourth Sunday

CALL TO WORSHIP: "Holy, Holy, Holy." (No. 5, *Song and Play for Children.*)

HYMN: "Holy, Holy, Holy."

HYMN: "Sleep, Little Seed."

BIBLE: Twenty-third Psalm.

OFFERING SERVICE: (See First Sunday.)

BIRTHDAY SERVICE: Recognition of all children having birthdays during April.

SONG: "A Birthday Greeting." (*Songs for Little People*, No. 92.)

"A birthday greeting to you, dear,
May you be happy all the year!
May you be happy all the year!"

BIRTHDAY PRAYER: Thank Thee, Jesus, for these little birthday boys and girls. Another year has passed and a new year has come. May the coming year bring them greater joy and happiness because they know and love Thee and share that love with others. Amen.

LESSON STUDY:

Play "A Child's Grace." (No. 9, *Song and Play for Children*) to call children around superintendent for the story.

STORY: "Little Samuel," by Grace Burroughs Mather. ("*Women and Missions*," August, 1926.)

PRAYER: Thank Thee for little Samuel who learned the Shepherd's Psalm in far away China, and brought others to know and love Thee, too. Help us during this week to show our love for Thee. Amen.

ADVENTURES IN HABIT-CRAFT*

THE CURRICULUM problem is the most "alive" problem in religious education today, and the most disputed. The appearance of anything which promises to illustrate concretely in practice what has long been discussed in theory is an occasion of much rejoicing. Such is this new book by Henry Park Schauffler.

The approach is from the standpoint of character outcome aims, and the material deals with procedures for getting these aims carried over into character. The author assumes certain habits as the objective for his work, of which the following are illustrative: Being Upright, Being a Good Sport; Good-Will; Self-Command; Doing Things Cheerfully; Being Trustworthy; Attention; Courtesy; Loyalty.

The material provided for the development of each habit consists of (1) A Moral Fibre test,—Multiple Choice test on possible conduct in several concrete situations illustrating the trait; (2) Definition—Valuation—breaking up of the habit into the elements or traits involved, illustrating it with trait-actions and with terms meaning the opposite; (3) Illustration—Inspiration,—by means of stories and incidents, Biblical and others; (4) Projection—Home activities,—the definite reference of the habit to familiar quotations, and the suggestion of home situations to which it should carry over; (5) Visualization—Habit Model,—"expression" in handwork of the habit learned.

The course is more definitely a "thing to be taught" than a guidance and enrichment of the experiences of actual living. In the hands of skillful leaders it may very effectively become the latter. Much is to be said for the definite objectives which the author sets up as goals, but he does not liberate himself from the abstract terms sufficiently to assure a reasonably clear conception as to what each covers, and its concrete carry-over in life.

From the standpoint of "point of contact," the "moral fibre" test is good. Most of the elements of these tests are exceedingly well chosen. However, from the standpoint of a teaching-learning experience which begins in life problems and projects, the test will introduce an unnecessary and distracting step if used at the beginning.

The definition of the habit does not go far enough. The matter is not greatly helped by introducing abstract elaborations of an abstraction. The column giving trait-actions approaches the concrete, but the whole matter could be greatly helped with a few "cases" from life.

The story material called "Illustration—Inspiration"—assuming that the preceding steps have been successfully taken—furnishes an excellent illustration of the right use of subject-matter. The selections are well made, and given in ample quantity.

Perhaps the strongest part of the procedure lies in the conduct-assignments for carrying the trait over into the every-day life of the pupil. It is a disappointment that the author has not pushed this to greater detail.

Why the last step,—that of "habit-model"? Have we any assurance that the symbolical, physical expression of the workings of a habit will aid in its carry-over into life? Or is this simply a naive carry-over of the old idea of "handwork" in the church school? The danger lies in the process of building a habit-model becoming so interesting that the object will be lost from sight. After all, the best "habit-model" is the meeting of a situation in life in the way illustrative of the habit learned. Life and literature furnish habit-models in abundance.

Mr. Schauffler has done a pioneering piece of work and, best of all, has put his material through a two-year course of experimentation. His influence will be felt in much lesson-making of the future —*P. H. V.*

*Adventures in Habit-Craft, by Henry Park Schauffler. 164 pp. Price $2.00. The Macmillan Company, New York.

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price*

216 Metropolitan Tower, New York City

D. V. B. S. Increasing in Korea

SO important and successful has the daily vacation Bible school work become in Korea that a special secretary, Rev. Hahn Syeh Won, has been set apart to direct that activity by the Korea Sunday School Association. The last record for 1926 indicated that 266 vacation schools were held under the leadership of 1,937 teachers. The pupils totalled 25,911, and some reports were not in at the time the tabulation was made. In 1922 there was one daily vacation Bible school in Korea with five teachers and 100 pupils.

Plans are already in hand for the 1927 schools. A committee representing all the interests has been formed. Special gifts for this work are sent through the World's Sunday School Association from the International Association for Daily Vacation Bible Schools, and in 1926 yen 3,151.95 was contributed by Korean sources. Several new text books will be prepared for the schools next summer. The aim is to have three distinct sets so that one set a year can be followed for a cycle of three years.

*Assistant Secretary, World's Sunday School Association.

"Shonen Dan"

THE organization of Sunday school classes for ages above eleven years is being developed by the National Japan Sunday School Association. The general Boy Scout plan has been adopted, but the "Shonen Dan" is the special organization that relates the method to the Sunday schools.

General principles have been adopted for the guidance of these clubs. The motto is "Service First." The ten named aims are:

(1) Spiritual needs and ideals are supreme. (2) The ideal Christian life is our determined goal. This involves unselfish service for the church and society as a whole. (3) Cleanliness in body and mind and home is a fundamental condition of true character. (4) Honesty must be strictly adhered to in all personal and social relations. (5) Respect for the personality of others and a courteous attitude will always be maintained. (6) Kindness to all dumb animals and all wild life as a part of God's good world will be practiced and encouraged in others. (7) Cheerfulness is the oil that makes all social relations run smoothly and enables hard tasks to be done easily. (8) Loyalty to all to whom loyalty is due is an important element in the healthful conduct and functioning of society. (9) Courage to face any danger must be cultivated and to stand for the right under all circumstances. (10) Helpfulness to others in whatever circumstances and a friendly attitude toward all should be a part of every day's experience.

Events Akin to Apostolic Days in Czecho-Slovakia

IN MAKING his annual report to the World's Sunday School Association as Secretary of the Sunday School Association in Czecho-Slovakia, Rev. Adolf Novotny gives a fascinating incident of the progress that can be made in the midst of very adverse circumstances. "The religious situation of the nation is still somewhat unsettled, but presents some hopeful features. On the one side

the majority of our people, especially of the so-called *intelligentsia*, are almost totally indifferent to any religious feeling. This fact is to be accounted for by the sort of Christianity which has been for such a long time administered by the less worthy representatives of the Roman Catholic church since 1620. As somebody has put it, this sort of religion has inoculated our nation with a mild form of Christianity and made men proof against the real thing. The only way to destroy the effects of this pernicious inoculation of our nation is the religious education of children. On the other hand the minority of the nation craves for religious nurture.

"On one of my visits to Hrabove, Moravia, I was told by the Sunday school teachers how the church there which has existed for four years only had come into being. A public school teacher lectured on John Huss on the memorial day of his death at the stake. This lecture touched the hearts of the audience very deeply. The next day the mayor sent the town crier to let all the citizens know that anybody who wished to leave the Roman Catholic church should come to his office, where all necessary formalities would be done without any fee.

"In one week three hundred citizens with their children, out of four hundred, left the Roman Catholic church. One of our preachers heard of this event and came to speak to the people. Again the town crier called them together. After hearing the preacher's address the people urged him to perform an Evangelical service on trial as they called it, and if they would like it they would gladly join the Protestant church. Feeling that he was not up to the task he invited Rev. Kamil Nagy, an executive member of the Sunday School Association, to perform the first service. The latter preached on Luke 5: 27, "Jesus went forth and saw a publican and he said unto him 'Follow Me.'" As there were no hymnaries the people sang national hymns and songs. People wept and thanked the preacher in a very touching way. So the congregation at Hrabova came about. Its members, imperfect as they were, understood their needs and how to satisfy them. They built a very nice church, suitable for religious education. I must confess that it was the first building answering the purpose which I have seen in our Republic. There are as many rooms for the Sunday school as one thinks necessary, there are social halls, workshops, bathrooms for boys and girls, a playground, etc. And all that was built in a poor village by people who were not educated very much in evangelical truth! I think that this instance is sufficient to show the remarkable opportunity of religious education in our country."

Los Angeles—1928

THIS heading will become increasingly familiar as attention is given to the Tenth Convention of the World's Sunday School Association which will be held in Los Angeles, California, July 11-18, 1928. The conventions of the World's Sunday School Association are held quadrennially, as are those of the International Council of Religious Education. The dates have been so arranged, by mutual agreement, that a convention of either organization comes every two years. For example, World's Sunday School Association, Glasgow, 1924; International Council of Religious Education, Birmingham, 1926; World's Sunday School Association, Los Angeles, 1928; International Council of Religious Education, Toronto, 1930.

The advance quota of delegates for "Los Angeles—1928" is: United States and Canada, 5,000; Great Britain and Europe, 500; Latin America, 500; Asia, 500; Africa, 250; Australia, 200; New Zealand, 50.

Good progress has already been made in building the program and detail announcements will be made as soon as possible. Special attention will be given to pageantry but always with the purpose of teaching rather than of presenting a great setting. Rev. Harold McAfee Robinson, D.D., of Philadelphia, is Chairman of the Program Committee.

IN the central place in your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the earth, from men and from the Infinite, so long are you young. When the wires are all down and all the central place of your heart is covered with the snows of pessimism and ice of cynicism, then are you grown old indeed.—Anon.

The Southern California Sunday School Council of Religious Education will be the local host, and they have chosen Professor Rufus von Kleinsmid, Ph.D., President of the University of Southern California, as their Chairman. Dr. W. G. Landes, General Secretary of the World's Sunday School Association, attended the annual convention of the Southern California Council, at San Diego, and found much local enthusiasm concerning the coming of delegates from over fifty nations. Conference was had at the time with the members of that Council and rapid progress will soon be made to arrange every detail necessary in being host to seven thousand. The closest possible cooperation exists between the Southern California Sunday School Council and the World's Sunday School Association, for Dr. W. C. Pearce, Associate General Secretary of the latter organization, during his leave of absence, is Acting General Secretary of the Southern California Council. Information as it develops can be obtained by addressing the World's Sunday School Association, 216 Metropolitan Tower, New York, or the secretary of any national Sunday school association. In America that officer is Hugh S. Magill, LL.D., General Secretary of the International Council of Religious Education, 1516 Mallers Building, Chicago, through whom all credentials will be issued to those who are in the United States and Canada. In most cases the delegations will be formed through the various state and provincial councils. Already over one hundred and thirty-five in Japan have registered for the convention and the fee of five dollars has been paid by each. Other delegations are being formed in many other countries. This is the first convention of the World's Sunday School Association to be held in America since the seventh, at Washington, D. C., in 1910.

Teachers' Conferences in Ceylon

J. VINCENT MENDIS, General Secretary of the Ceylon Sunday School Union, in reporting his work for a half year gave the following statement with reference to teachers' conferences.

"One day conferences for teachers were held in Gampola, Matale, Kurunegala, Katunayake, and Moratumulla. Two days' conferences in Miriswatta, and a fortnight of summer school work in four centres in the Batticaloa District. The conference in Kurunegala brought together workers from twenty-one centres in the N. W. P. and Kegalle District (C. M. S.) and at Batticaloa over one hundred ten teachers benefited; the work in Batticaloa town was organized jointly by the Anglicans and the Wesleyans. Taking the average attendance at each centre, the total number of workers present at the conferences this half year total four hundred fifteen. Among the subjects dealt with were: 'Presentation of Christ to the Young,' 'Winning Ceylon through Childhood,' 'The Sunday School and the Church,' 'The Graded Sunday School,' 'Our Young People and their Christ,' 'The place of the Child in the Church,' 'Worship in the Graded Sunday School,' 'Our aim, and how far we have succeeded.'

"Demonstrations of class teaching were given in some of the centres, local problems were specially considered, and meetings for parents held. The spiritual uplift brought about by these conferences cannot be overestimated. The secretary gave no less than forty-five addresses at these, while local assistance was generally secured for certain addresses and devotionals. The secretary participated in a conference of Presbyterian teachers of Colombo, when over fifty workers were present and had a successful time."

World's Sunday School Convention

July 11-18 Los Angeles 1928

THE JUNIOR WORSHIP SERVICES FOR APRIL

By Margaret M. Clemens*

Theme for April: The Easter Message

FOREWORD: April, with its message of awakening life and the living Christ offers an abundance of material for the juniors' worship. The message may be deepened and strengthened by the use of appropriate decorations in the assembly room. Easter lilies and other spring flowers should be used freely. For the missionary service on the last Sunday, flags of various nations might be displayed with the Christian flag in the place of honor.

The leader should make sure at an early date that the suggested pictures are available. If they are not already the property of the church school, they may be ordered from the Perry Picture Company, Malden, Mass., or from some other publisher.

First Week: The Awakening World

PRELUDE: "Spring Song," Mendelssohn.

CALL TO WORSHIP.

Leader: This is the day which the Lord hath made.

Pupils: We will rejoice and be glad in it.

All:

For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth,
The time of the singing of birds is come.

HYMN: "With Happy Voices Singing."

PRAYER: (Praise and thanksgiving for springtime.)

RESPONSE: (Sung with bowed heads.)

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen.

(*Chorus of "Day is Dying in the West."*)

RESPONSIVE READING.

Leader: Consider the wonderful works of God.

Pupils:

Who maketh winds his messengers,
Flames of fire his ministers.

Leader:

Who laid the foundations of the earth,
That it should not be moved forever.

Pupils:

He sendeth forth springs into the valleys:
They run among the mountains.

Leader:

They give drink to every beast of the field,
The wild asses quench their thirst.

Pupils:

By them the birds of the heaven have their habitation;
They sing among the branches.

Leader:

He causeth the grass to grow for the cattle,
And herb for the service of man.

Pupils:

The heavens declare the glory of God;
And the firmament showeth his handiwork.

Leader:

When I consider thy heavens, the work of thy fingers,
The moon and the stars which thou hast ordained;
What is man that thou art mindful of him?
And the Son of man that thou visitest him?

Pupils: The Lord hath been mindful of us; he will bless us.

HYMN: "This Is My Father's World."

OFFERING SERVICE.

Leader: At this beautiful season of the year all nature seems to be praising God. Everything out-of-doors is speaking to us of the heavenly Father's love for His children. Let us join in the praise to God, the Maker of our beautiful world, and show our love as we bring our offering.

(Offering is brought forward. All sing.)

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all—Who givest all?

Offertory Prayer.

Our Father, gladly we bring our offering, a gift of our love and an indication of our praise to Thee. Help us not to withhold from Thee the greater offering of our hearts and lives. Amen.

HYMN: "Fairest Lord Jesus."

CLOSING PRAYER.

DEPARTMENTAL PERIOD.

Hymn: "Stand Up, Stand Up for Jesus."

Fellowship Service: Welcome to visitors, new members, recognition of birthdays, church attendance, and the like.

Reports and *announcements.*

Drill: (a brief period devoted to Bible drills or the memorizing of new material.)

Call to Study.

All:

O Lord, open thou mine eyes,
That I may behold wondrous things out of thy law.

Response: (Sung softly while heads are bowed.)

Silently now I wait for thee,
Ready, my God, thy will to see;
Open mine eyes, illumine me,
Spirit divine. Amen.

(*Refrain of "Open Mine Eyes."*)

Second Week: Songs of Praise

PRELUDE: "The Palms," J. Faure. (Simple arrangement in *Services and Songs for the Junior Department,* Baldwin.)

CALL TO WORSHIP.

Leader:

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.

Girls: Who is the King of glory?

Boys:

The Lord, strong and mighty,
The Lord, mighty in battle.

Leader:

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.

Girls: Who is this King of glory?

All: The Lord of hosts, he is the King of glory.

Response: (Sung.)

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high!

(*Refrain of "Day is Dying in the West."*)

LEADER.

(Have displayed before the group Plockhorst's picture, "The Triumphal Entry.") Today is Palm Sunday, the anniversary of Jesus' last Sunday on earth. It was on this day that Jesus rode into Jerusalem and was hailed as King by the people. Our picture tells the story. As Jesus rides by, the children are strewing flowers and palm branches in his path, and men and women wave palm branches as they sing their praises. ———— is going to tell us the story as it is given in the Bible.

SCRIPTURE: Mark 11:1-11. (Read or told by a junior.)

HYMN: "Hosanna, Loud Hosanna."

PRAYER: Our Father, as we keep the memory of Jesus' entry into Jerusalem, may we also be glad and eager to have Him enter into our lives. May we praise Him, not only with our lips, but with our lives as well, as we do our best to follow the King of glory.

Response: (Sung with bowed heads.)

Lord, as we thy name profess,
May our hearts thy love confess;
And in all our praise of thee
May our lips and lives agree. Amen.

OFFERING SERVICE: (See program one.)

DEPARTMENTAL PERIOD.

Hymn: "True-hearted, Whole-hearted, Faithful and Loyal."

Fellowship Service: (See program one.)

Reports and *announcements.*

Drill.

Call to Study: (See program one.)

LESSON PERIOD.

*Assistant Editor, Children's Sunday School Publications, Philadelphia.

Third Sunday: The Risen Christ

PRELUDE: "I Know That My Redeemer Liveth," Handel. (Simple arrangement is *Services and Songs for the Junior Department*, by Josephine Baldwin.)

CALL TO WORSHIP.

Leader: Christ, being raised from the dead, dieth no more. (Romans 6:9.)

Pupils:

O death, where is thy sting?
O grave, where is thy victory? (1 Cor. 15:55.)

All: Thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Cor. 15:57.)

PRAISE HYMN: "Ring, Happy Bells of Easter Time."

PRAYER: Praise for the Easter season.

OFFERING SERVICE.

Leader: Jesus has gone back to the heavenly home. We read in the Bible "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God." How can we give to Jesus who is in heaven?

Dept.: Jesus said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Collecting of *offering* by Junior ushers.

Prayer: (Sung or repeated softly.)

Saviour, thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord, from thee:
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now,
Something for thee. Amen.

DEVOTIONAL SERVICE.

Leader: (Showing picture: "The Crucifixion," M. Munkacsy.)

We all know how Jesus was betrayed and put to death on the cross, though He had done no wrong. Sorrow and sadness were in the hearts of Jesus' friends on those two days before Easter Sunday.

Hymn: (Sung softly) "There Is a Green Hill Far Away."

Leader: (Picture, "Holy Women at the Tomb," Ender.) This beautiful picture tells the story of the first glad Easter morning. The third-year classes will tell us the story as it is given in the Bible.

Scripture: Matthew 28:1-10, or Mark 16:1-7 (repeated from memory by the third year classes).

Leader: (Picture: "Peter and John Hastening to the Sepulchre," Bernand.) The women told the news of the empty tomb to Peter and John. ———will tell us about it.

Scripture: John 20:3-10 (read by a boy).

Leader: (Picture: "Easter Morning," Hofmann.) John tells us how Jesus also appeared to Mary alone. ——— will read the story.

Scripture: John 20:11-18. (Read by a girl.)

Hymn: "Christ, the Lord, Is Risen Today."

Prayer: Our Father, we thank Thee for the Easter story and the glad message it brings to us. Our hearts are very glad Jesus is alive again. As He came and walked and talked with those who loved Him, so we know He will come to us if we love Him and open our hearts to Him. Help us not to keep this Easter story to ourselves, but to share it with all people everywhere. For Jesus' sake. Amen.

DEPARTMENTAL PERIOD: (See program one.)

LESSON STUDY.

Fourth Sunday: The Whole World for Jesus

PRELUDE: (Instrumental) "O Zion Haste, Thy Mission High Fulfilling," Walch.

CALL TO WORSHIP: (See program three.)

PRAYER.

PRAISE HYMN: "Lead On, O King Eternal."

SCRIPTURE PREPARATION.

Leader: Jesus wanted everyone in the world to know the love of the heavenly Father. Before He went back to the heavenly home He gave a commandment to His disciples which we call "The Great Commission." Let us repeat it together.

Scripture: "The Great Commission." Matthew 28:18-20 (repeated from memory).

Talk: by the leader.

Almost two thousand years have passed since Jesus gave His followers "The Great Commission." But ever since that men and women have been trying to follow His commission. Some have bravely gone into far away lands to carry the gospel to all nations. Some have nobly and unselfishly tried to live for Jesus in their own homes. Jesus is counting on each one of us to live for Him and to help spread the glad Easter message.

The story has often been told of an imaginary conversation Jesus had with the angel Gabriel when He returned to His heavenly Father.

"So your work on the earth is finished now," said Gabriel as he met the Master.

"Yes," replied Jesus, "my part is finished."

"I suppose everyone knows now that you lived and suffered and died for the people."

"No," answered Jesus, "only a very few know about it."

"But how are others to learn the story?" asked Gabriel. "Have you made any plan for carrying on the work now that you are not there?"

"Yes," replied Jesus. "I gathered together a small group of followers and trained them as best I could. I lived with them and worked with them, and now they are going to tell others. Those others will tell still others until the news has spread over the whole world."

"But suppose that little group does not prove faithful? Suppose Peter goes back to his fishing and Matthew to his tax-collecting. And suppose the others fail to keep up the work. Have you any other plan?"

"No," replied Jesus. "I have no other plan. I am depending on them."

—*Adapted from a story in Quiet Talks, by S. D. Gordon.*

HYMN: "Let Not Thy Hands Be Slack."

OFFERING SERVICE: (See program three.)

SPECIAL FEATURE: Missionary story.*

HYMN: "We've a Story to Tell to the Nations."

LOYALTY SERVICE.

Salute to the Christian Flag: "I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love."

Hymn: "Fling Out the Banner" (one stanza).

CLOSING PRAYER.

DEPARTMENTAL PERIOD: (See program one.)

LESSON PERIOD.

*Missionary story material may be found in *Fifty Missionary Heroes Every Boy and Girl Should Know*, by Julia Johnston; in the following books by Margaret T. Applegarth: *Junior Mission Stories, Friday's Footprints, Next-door Neighbor*, or in "Everyland."

ANNUAL CONVENTIONS OF STATE AND PROVINCIAL COUNCILS OF RELIGIOUS EDUCATION, 1927

(*The following schedule is as nearly complete as is possible at time of going to press.*)

Date	*State Council*	*Place*
March 8-10	Oklahoma	El Reno
April (About the 15th)	Alabama	(Not determined)
April 19-21	South Carolina	Spartanburg
April 26-28	North Carolina	Burlington
May (During first week)	Kansas	Topeka
May 4-6	Wisconsin	Milwaukee
May (During first week)	Iowa	Mason City
May 9-11	Oregon	Portland
May 12-13	West. Washington	(Not determined)
May 15-20	Inland Empire	
(15-17)	(E. Washington)	Spokane
(18-20)	(Idaho)	Nampa
May 13-15	North Dakota	Grand Forks
May (About last week)	Nebraska	(Not determined)
June 14-17	Indiana	Martinsville
June 14-17	Ohio	Portsmouth
June 21-23	Virginia	Norfolk
June 21-23	Illinois	Kankakee
June 21-23	South Dakota	Mitchell
October (During last week)	Minnesota	(Not determined)
October (About the 15th)	Maritime Province	St. John
October 18-20	Massachusetts	(Not determined)

FIELD ORGANIZATION IN RELIGIOUS EDUCATION

By Robert Davids*

N THE last twelve months the writer has travelled nearly 50,000 miles. He is made studies on the field in thirty-six tates and provinces. Very naturally the gnificance of field organization in re- gious education comes home increasingly o him.

It seems clear that an effective con- nental program or system of religious ducation is impossible without a sec- ndary form of organization. Religious literacy comes finally to bay before co- perative attack within the communities here people live. There are 51,266 cities, oroughs, and villages in the United tates alone and many more rural com- unities. The cooperative Protestant rogram of religious education, however reat, cannot *arrive* without an inter- ediate agency actually touching these ommunities. Cooperative projects, such s week-day and vacation schools and ommunity training schools, depend ntirely upon this strategic community ontact. The improvement of the church chools themselves also depends very argely upon cooperative field organiza- ion. Of the denominations cooperating n the International Council, twenty-one, r more than half, have no field workers. Of the others, most if not all have some territory without field supervision, which means for some time to come, at least, cooperative field organizations are of vital importance to the local church schools of the denominations.

Over against this need for cooperative field organization we offer a composite picture of the forty-seven state and pro- vincial councils auxiliary to the Inter- national Council. It will be seen that the state councils in the aggregate represent an influence of tremendous power and outreach.

$651,185.82 was the aggregate spend- budget for 1926.

137 staff and 91 office employees are maintained.

4,907 conventions and institutes were held, attended by 737,604 people.

308 standard training schools were promoted, with a registration of 29,374 and with 19,876 credits issued.

4,795 vacation schools are reported with an enrolment of 731,289.

1,157 week-day schools were in opera- tion, enroling 163,481.

745 young people's conferences were held which 54,886 young people attended.

30 camps and summer conferences cared for 1,595 young people.

The disseminating value of the state and provincial councils in thus reaching more than one and one-half millions last year is great without question.

That they are measuring up, though slowly, to the new program, is evident from the figures dealing with leadership training, week-day and vacation schools.

These impressive figures do not, how- ever, forbid an inquiry as to the validity of state and provincial councils as proper instruments in promoting and carrying forward the program of the International Council. It may be necessary to build the future field organization on entirely different principles.

Centralization is one of the alterna- tives. If the International Council of Religious Education could finance or subsidize the state and provincial coun- cils, it could put its policies and program into effect almost immediately. This would involve a yearly budget of from 200,000 to 500,000 dollars. Therein lies the difficulty. However, in the face of the acute financial problems now exist- ing, something of this sort may yet be necessary if the field work is to be saved.

Aside from the financial problem it presents, the centralization theory is open to question. A system may break down of its own weight. Local leadership in sufficient quantity and quality would be unlikely under such authority. It would seem that for some time to come at least, the theory of decentralization must govern.

Assuming that the field work of co- operative religious education must con- tinue on a decentralized basis, we are immediately confronted by a series of pressing problems.

How can these field units of the Inter- national Council attain worthy levels in their organization and work?

Insofar as meeting the conditions of "Exhibit B" with respect to represen- tation, there is a willingness practically everywhere. These councils with few exceptions will follow the International Council's requirements unhesitatingly. In many situations "Exhibit B" is satis- factory as it is; in others it will be neces- sary to have a modification for special use. There is mostly no feeling of di- vision between the two types of repre- sentatives; in many situations the de- nominations may have complete control if they desire it.

The field work itself needs the guidance and incentive of a standard or simple rating scale, the evaluation being made by the International Council staff. Some such standard would be of real benefit to the state and provincial work.

Improvement might be hastened by requiring a threshold rating on the basis of such a standard as a prerequisite to representation in the International Coun- cil as is done in other educational organi- zations.

The financial problem in our state and provincial councils is acute. They are struggling with debts amounting to over $200,000, or an average of one-third of their operating budgets. Only eleven are free of debt. It is encouraging to note that debts generally are decreasing and that there is a spirit of hopefulness prevailing. However that may be, the work itself is seriously injured because the council is compelled to be primarily a money raising organization rather than an educational one, as it should be. Such activities as county and district conven- tions which are open to question from an educational viewpoint are financial neces- sities under present conditions.

In theory the solution is for the de- nominational bodies within a state or province to support the cooperative program by direct appropriations. This is actually done in a small way. Prac- tically, however, this appears impossible.

However, the moral support of these denominational bodies can and must be secured. Through its units of organiza- tion the state and provincial councils can then secure its funds from local churches, church schools, and personal contributors.

To secure this, state and provincial councils must carry on an unremittent cultivation of the denominational bodies preferably through the representatives of those denominations on the councils.

The national denominational leaders can lend powerful assistance toward the moral support upon which financial support rests. Their endorsements and recommendations have been given in noteworthy instances and doubtless will readily be given when any deserving council so requests.

In addition to these intensive problems there are those of an extensive character. Certain areas of responsibility cannot long remain unorganized without great loss.

There are no state councils in eight states—Florida, Arkansas, Montana, Wyoming, Utah, Nevada, Arizona, and New Mexico. Idaho is being served in a necessarily inadequate way through the commendable interest of the Inland Empire Council. Perhaps some of the other territory can similarly get help. It may be that the home missions council or the denominational boards of education may see their way clear to finance a worker in some of these states under the direction of the International Council. This would be an interesting and doubt- less a profitable experiment.

An unorganized area of great appeal is the negro constituency of the South. Conditions make participation in exist- ing councils difficult, if not impossible. There are more than 40,000 negro churches and 4,000,000 members in the South with nothing in the way of co- operative organization for religious edu- cation. This immensely important work must wait until funds are available.

These problems confront us challeng- ingly. The International Council is doing its best to solve them. Counsel and specific contributions from those interested will be gratefully received.

*Director of Organization and Promotion, Inter- national Council of Religious Education.

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BRITISH COLUMBIA—E. R. McLean, 401 Pacific Building, Vancouver.
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CALIFORNIA (SOUTH)—W. C. Pearce, 626 W. M. Garland Building, Los Angeles.
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QUEBEC—Miss D. L. Gass, (Acting) 215 Coronation Building, Montreal.
RHODE ISLAND—Vernon Rice, 629 Industrial Trust Building, Providence.
SASKATCHEWAN—Charles Morgan, Westman Chambers, Regina.
SOUTH CAROLINA—Miss Myra Batchelder, 9-11 Montgomery Trust Company Building, Spartanburg.
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WASHINGTON (WEST)—J. H. Mathews, 509 Burke Building, Seattle.
WEST VIRGINIA—Samuel Chas. Jones, 432 Moore Building, Charleston.
WISCONSIN—Edith M. Town, (Acting) 179 Main Street, Oshkosh.

APRIL WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Philip Cowell Jones*

THE worship programs for the Easter month should center around sincere consecration to Christ and His way of living triumphantly. Christ should be resurrected in us with power at Easter. The aims for the month's program might well be to make real and vital the facts:

1. That *Christ is a spiritual power.*
2. That *Christ merits our Palm Sunday adoration.*
3. That *Christ is alive again in us* when we are honestly committed to Him.
4. That *the Easter experience should be,* not only a joyous event of triumph, but also *a constant process of spiritual growth.*

Department leaders should bear in mind that not all young people are qualified to lead a dignified, vital service of worship. Many men who spend years in preparing to do just that thing fail to do it effectively. For that reason it is suggested that the leaders of the worship services be chosen with *great care.* If a department should choose its representatives or if a class should be selected to lead these devotional services, the young people who are to participate on the platform should be tactfully but carefully chosen. The girl with a soft, timid, lifeless voice should be asked to take some part of lesser importance. The boy who stutters makes a thoroughly competent collector.

It is suggested, for the carrying out of these Easter programs, that a specially selected group of pupils, or a class, be asked to plan and to conduct the services for the entire month. The program should be *planned by the pupils themselves,* using such helps as the following services, but since this is usually hard to accomplish, it will be valuable to have at least one session with all who are to participate during the month, at which time the general objective is discussed and the pupils, by cooperative planning and prayer, feel the significance of their work. At some session previous to the first service the month's plans and objectives should be explained, in a general way, to the entire department. Let the young people anticipate the Easter season as a time of unusual significance in their lives and in the life of the church.

Of course there will be no announcements during the services. All interruptions of the devotional atmosphere will be precluded. There must be no haranguing about singing louder—what does God care about noise? The services must always be dignified but not stiff; unhurried, happy but never flippant;

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eresting but never cheap. Better own hymns may be substituted for e ones suggested below, and it is likely at other elements may be changed or itted. Let it be borne in mind that e real purpose of the services is to tablish a conscious relationship be- een the pupils and God, which re- tionship will result in Christ-like living.

heme for the Month: The Triumphant Life

First Sunday: The Christ Spirit

IANO OR ORGAN PRELUDE: "Coronation."

ALL TO WORSHIP: (To be read by pupil in natural, speaking tone of voice, when entire department is quiet.)

The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him.

God is a spirit and they that worship Him must worship Him in spirit and in truth.

YMN: (By the entire group) "Come, Thou Almighty King."

(Explain that "Almighty King" means "God the Father"; "incarnate Word," "Christ the Son"; and "holy Comforter"; "The abiding Spirit of God"; also that this hymn is a prayer and should be sung as such.)

CRIPTURE: John 1:1-12.

(This is a majestic, poetic portion of the Gospel and should be read slowly and carefully.)

HREE MINUTE TALK: (a) Jesus of Nazareth.

Baby, boy, young man, man.

(b) Christ Jesus.

God sharing our humanity.
Our humanity akin to God.
Christ's spirit eternal.

(This brief, clear statement of the two sides of the nature of Christ, His divinity and His humanity, should be made by one of the most capable pupils in his or her own words, with emphasis on the spiritual quality of the eternal Christ. It might take the form of an exposition of the Scripture selection.)

YMN: "O Master, Let Me Walk with Thee."

(When this hymn is announced the group should be reminded that it is a prayer.)

FFERTORY: While the offering is being received by duly appointed persons, piano or organ music of devotional quality should be played.

EDICATORY HYMN: "Master, No Offering Costly and Sweet."

(One stanza, sung by the school as the offering is brought forward.)

LOSING PRAYER:

(Group seated, with bowed heads engages in silent prayer, organ or piano playing an "Amen" after fifteen or twenty seconds.)

ENEDICTION.

OSTLUDE: (on piano or organ, using hymns sung during service).

Second Sunday: Christ's Triumphal Entry

OPENING HYMN: "Crown Him with Many Crowns."

PRAYER: (By a leader or in unison).

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our minds by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name; through Christ our Lord, in whose name we pray.

THE LORD'S PRAYER.

SCRIPTURE READING: Matthew 21:1-11.

(This Scripture may be told by one of the leaders of the service in his or her own words.)

THREE MINUTE TALK: The Triumphal Entry.

a. Christ entering Jerusalem.
The people's praises.
The people's fickleness.

b. Christ entering our hearts.
Our praise in words.
Our denial of him by selfishness.

c. Appeal to honor him in daily deeds of love and service.

OFFERTORY: "The Palms." (Faure.)

(This should be played with appreciation, on the piano or organ or sung by a capable soloist or choir. Explain that it is a favorite Palm Sunday selection.)

DEDICATION OF OFFERING:

"We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen."

(This may be used as a leader's or unison prayer. It is better sung to the tune "St. Andrew.")

HYMN: "All Glory, Laud and Honor." Tune: "St. Theodulph."

(Explain that the music of this hymn dates from three hundred years ago, that the words come down to us from the year A. D. 820, and that it is preeminently a Palm Sunday hymn.)

CLOSING PRAYER: (*Extempore* by leader or pupil.)

POSTLUDE: Organ or piano playing "St. Theodulph" with spirit.

Third Sunday: The Eternal Christ

(*The entire school might be asked to participate in the Easter Sunday service, in which case the following program would not be suitable, unless other elements were added.*)

PIANO OR ORGAN PRELUDE: "I Know That my Redeemer Liveth," from "The Messiah," or "Christ the Lord Is Risen Today," Lyra Davidica, or "Come Ye Faithful, Raise the Strain," by Sullvan.

EASTER CALL TO WORSHIP:

"Thus it is written, that the Christ should suffer and rise again from the dead, the third day; and that repentance and remission of sins should be preached in his name unto all the nations."

EASTER HYMN: "The Day of Resurrection." (Lancashire.)

(This should not be played in too high a key.)

EASTER SCRIPTURE LESSON: Matthew 28:1-10.

SPECIAL FEATURE*: (Suggestions: Short sermon by pastor, talk by visitor or leader, special Easter music, short pageant, or stereopticon pictures. (See footnote.)

EASTER OFFERING: Soft piano or organ music from "The Messiah."

(Explain that during offering each person present should be perfectly quiet, praying silently for the spirit of Christ to come into his life.

HYMN OF CONSECRATION: "Now in the Days of Youth," "O Jesus I Have Promised," or "O Jesus Thou Art Standing."

BENEDICTION.

PIANO OR ORGAN POSTLUDE: Music of familiar consecration hymn.

*Note: Pictures which can be used effectively at an Easter service are listed in the preface of *The Gospel in Art*, by Albert E. Bailey. This book contains most valuable interpretations of some of the more useful art masterpieces.

Fourth Sunday: Becoming Christlike

A Musical Service of Prayer and Aspiration

HYMN OF LOYALTY: "Faith of Our Fathers."

HYMN OF HIGH PURPOSE: "Awake, My Soul, Stretch Every Nerve."

HYMN OF TRUST: "In the Cross of Christ I Glory."

HYMN OF SERVICE: "Where Cross the Crowded Ways of Life," or "I Would Be True."

HYMN OF WORLD FELLOWSHIP: "Jesus Shall Reign Where'er the Sun."

(Other better known hymns may be substituted in this series. The essential theme of each one should be explained as it is sung.)

LESSON FROM THE HEBREW HYMNBOOK: Psalm 96.

OFFERTORY: Music of hymn of consecration.

HYMN OF CONSECRATION: "O Master, Let me Walk With Thee," "Master, no Offering Costly and Sweet," "Dear Lord and Father of Mankind," or "Take My Life and Let It Be."

SILENT PRAYER WITH PIANO OR ORGAN "AMEN."

POSTLUDE: Use music of a known consecration hymn.

THE INTRA-MURAL WEEK-DAY CHURCH SCHOOL

By Walter Albion Squires*

THE WEEK-DAY church school is now recognized as an agency of commanding importance in religious education. This recognition has come with almost dramatic rapidity. Sunday schools had been carried on for well nigh a half century before the various denominations began to take official notice of them. Daily vacation Bible schools were being organized for ten years before any denomination made definite arrangements for promoting the new enterprise or for supplying it with the necessary lesson materials. Such is not the case with the week-day church school. Within five years after the first of these schools was started at Gary, Indiana, most of the larger denominations had appointed directors of week-day church schools having nation-wide responsibility for promoting this type of work. Most of them had likewise begun the preparation of lesson courses for these schools. Indeed, the week-day church-school movement may be said to have been denominational in its beginning. When the first week-day church schools of Gary were organized, several denominational boards supplied the funds necessary to employ teachers.

* * *

THE RAPID development of the week-day church-school movement is probably due to the fact that these schools enable a community to solve some fundamental religious educational problems which have baffled religious leaders for a hundred years. They enable a church or community to secure adequate time for religious teaching. Ever since the secularization of education in America, religious education has suffered from the handicap of insufficient and unsuitable time for the carrying on of its task. On the average, only about twenty-five hours a year of actual teaching time has been secured. This hopelessly inadequate time allowance has set bounds which could not be removed by the various improvements put forth from time to time as a remedy for the defects of church-school teaching. The "released time" plan whereby pupils are allowed to attend church-school classes during the public school day has proved to be the solution of this time problem. By means of the vacation Bible school and the week-day church school, any community can now secure an adequate time allowance for religious instruction. Scores of communities have already done so.

* * *

THE WEEK-DAY church school also enables a church or community to solve the enrollment problem. Our Sunday schools are reaching at any one time only about forty per cent of the pupils rightly belonging to them. Many communities have organized week-day church schools and have succeeded in reaching from ninety to one hundred per cent of their children. The week-day church school thus enables a church or community to solve two of its most fundamental problems. It helps to solve other problems also, but if it did nothing else than help solve the two problems which have been named it would be worthy of support by every right-minded citizen of the nation.

Week-day church-school systems have been classified in various ways, but for the purposes of our present discussion it will be sufficient to think of them as falling into two groups; those under the direct control of an individual church and those controlled by some sort of interdenominational organization. Thus classified the extra-mural week-day church school is one controlled and administered not by an individual church, but by some interdenominational organization, though it may be carried on within the building owned by an individual church. The intra-mural week-day church school, on the other hand, is one carried on within the walls of an individual church and under the control and administration of that church. My discussion is limited to this latter type of school.

There is a Movement in the Direction of the Intra-Mural School. The Intra-Mural type of week-day church school seems to be growing faster than the other type. The churches are taking over the week-day church school as an integral part of their educational machinery. In this respect church history is repeating itself. The churches assumed responsibility for the Sunday school slowly. For a long time the Sunday schools were promoted by groups not officially connected with the churches. Their presence within the church was tolerated but not encouraged in some sections of the country. Now practically every church has a Sunday school. It was very much the same with vacation church schools. At first they were outside the church, but now they are rapidly becoming a part of the program in every church which takes its educational task seriously. In the state of New Jersey there were last year one hundred sixty vacation church schools. Only forty of these were interdenominational in character. In taking over the week-day church school, therefore, the churches are following their established procedure.

The Motives for this Development are not Unworthy Ones. In some sections of the country the notion has prevailed that it was necessarily denominational narrowness that led a church to have its own week-day church school. A somewhat extensive experience in week-day church schools of many different denominations leads me to believe that this notion is unjust and untrue. Very few church schools are teaching sectarianism. You can seldom detect from the quality and content of the teaching the particular type to which the school belongs in its organizational features.

There are denominations which are solicitous lest their children be taught theories out of harmony with their historic creeds, and they have a right to take such a stand; but on the whole the demand for the intra-mural school grows out of pedagogical necessities rather than out of doctrinal standards. The religious educative process ought to be a unity and the individual church is responsible for securing such a unified educational program as will ensure efficiency. Thus far the intra-mural week-day church school has contributed toward a unified and correlated educational program for the individual church and this is the chief cause of its increasing popularity.

The Week-day Church School for the Present Makes its Largest Contribution to Religious Education When it is a Part of the Regular Educational Program of an Individual Church. It may be that in time interdenominational courses of study will be devised which will correlate with the educational work of the individual church in such a way as to avoid a division of the educative process; but such courses are not yet available. It seems therefore that week-day religious education, for the present at least, yields its largest benefit when it is carried on as an intra-mural enterprise of the individual church. So strongly has this been felt that practically every one of our larger denominations has prepared lesson courses intended to correlate week-day religious instruction with the rest of the educational program of the individual church. They have organized "correlated" or "three-hour-a-week" church schools which gathered into one program the work of the Sunday school, the week-day church school, and the activities of various expressional organizations. There has been great gain in this unifying of the educational program of the individual church. Some of these gains we must now consider.

The correlated plan has greatly strengthened the Sunday school. It has relieved the Sunday school of a part of the educational task, a task which it could not perform alone. The division of labor has been helpful to every church organization. Sunday-school teaching has felt the influence of week-day church-school teaching to the benefit of its methods and its goals. The enlarged program has enabled the church school to reach a larger constituency and Sunday school enrollments have increased in

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tically every church where correlahas been attempted.

he expressional organizations have n helped especially by the correlated n. They have been heretofore too ch in the nature of church-school tives, too much, organizations standing rt from the church school as a whole sometimes entangled with outside giances. It has usually been imsible for a church to gather into its ressional organizations more than nty per cent of its Sunday-school mbers. Eighty per cent of the Sundayool pupils have therefore been receiv- an imperfect type of religious educan. They have been receiving little re than abstract information. Under correlated plan the expressional anizations become a part of the urch-school program, integral portions the church school itself, and it bemes possible to gather all the Sundayool pupils into these organizations. e writer knows of a church where years ago they had no expressional anizations whatever for children and ng people. They organized a corated school and they now have three urishing Christian Endeavor Societies. The correlated plan makes possible an ucational program complete as to bject matter and also pedagogically mplete. What has been said indicates w it secures expressional activity for the church-school pupils. How it ures a program complete as to subject tter may be illustrated by the experce of one church in the teaching of ssions. This church like others felt at the teaching of missions to children d youth was a part of its task. It cordingly organized some groups for e study of the current mission courses. the junior department, for example et up a club called "The Light Bear." This was a girls' organization; but, that, it reached only about half of the ls in the junior department. It met nthly, that is ten times a year, as ere were no meetings for two months the summer. The club members erefore had ten periods a year for the dy of missions.

This same church organized a corated school and the study of missions us became an integral part of the urch-school course. Instead of ten

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periods a year for mission study, the juniors now had sixty periods to be devoted to this type of work. Some of these periods were in Sunday school, some in week-day church school, some in vacation Bible school, some in the Junior Christian Endeavor Society. But best of all, mission study in a real and efficient way had now become a part of the educational program for every pupil.

With its larger time allowance and its division of labor, the correlated plan makes possible the teaching of stewardship, the study of great hymns, the study of church history, and thus enriches the educational program in its whole content material. These results are possible chiefly because the week-day church school, with its more generous time allowances, is fitted into its place in the educational program of the individual church.

The Intra-Mural Week-day Church School Not Inimical to the Re-Uniting of Protestantism. The extra-mural week-day church school is sometimes urged because of the belief that it will lead to a lessening of denominationalism and a re-union of Protestantism. On the other hand, the intra-mural week-day church school is sometimes looked upon with disfavor because it is feared that its influence will be in the direction of preserving our unfortunate divisions. I am persuaded that neither of these suppositions has much ground on which to stand. The extra-mural school, especially when it is carried on in public school buildings with no direct contact with the churches, may result in graduating its pupils out into that vast army of people who are excellent folk in a way, but who have no relationships with organized religion and whose morality rests upon a borrowed basis. On the other hand an intra-mural school may so teach the gospel of Christ that it will be a leaven in the lives of its pupils and in the life of the community, making for a spirit of unity. In any case, the reunion of Protestant bodies, however devotedly it is to be desired, is not an end to be reached through sacrificing the efficiency of the religious educational program. *[An address Delivered at a Conference on Religious Education in America; Reynolda, North Carolina.]*

ADULT WORSHIP PROGRAMS FOR APRIL

By Owen C. Brown*

THE PASTOR and superintendent together can render a fine service in the adult department by careful preparation and leadership of the worship programs much as leaders in the children's department are doing. Officers and teachers should be enlisted to help with definite plans of worship, and they in turn can secure the cooperation of every member.

The programs here presented are only suggestive, and they are offered in the hope that they may stir up special efforts on the part of leaders in adult departments to form the programs that will fit their own groups.

Theme for the Month: The Triumphant Life

First Sunday: The Triumphant Life Through Discipleship

PRELUDE: (Instrumental) "Where He Leads Me I Will Follow."

CALL TO WORSHIP: (By the superintendent) "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in him and he shall give thee the desires of thine heart."—Ps. 37:3, 4.

DOXOLOGY.

PRAYER: By a member of the department who has been requested previously to lead.

HYMN: "Saviour, Thy Dying Love," or "I Am Thine, O Lord."

RESPONSIVE READING: The Beatitudes (read responsively.)

FELLOWSHIP: Attendance, visitors, honor classes, church attendance, necessary social and service announcements (very brief).

OFFERING: Taken by classes during the fellowship period and gathered by collectors.

As collectors march forward, all rise.

Supt.: "Each one as he is able, according to the blessing of the Lord thy God which he hath given thee."

All sing:

We give thee but thine own
Whate'er the gift may be;
All that we have is thine alone.
A trust, O Lord, from thee.
(*Tune Boyleston.*)

PRAYER: In preparation for the class period.

Classes assemble as instruments play "Break Thou the Bread of Life" or "Wonderful Words of Life."

Second Sunday: Help in Emergencies

MAKE the best possible use of hymns in worship. Use only the best hymns, carefully selected to fit the theme in hand. In a few well selected words call attention to the spirit and message of one hymn each Sunday, or the experience out of which it was written. *English Hymns, Their Authors and History,* by Duffield, is a valuable book for this purpose.

Church-school singing should be full of life, but this should in no way hinder a thoughtful, reverent spirit in the use of hymns.

PRELUDE: (Instrumental) "Lead, Kindly Light."

HYMN: "How Firm a Foundation, Ye Saints of the Lord," or "O Safe to the Rock That is Higher Than I."

PRAYER: Led by a teacher.

HYMN: "Jesus Savior, Pilot Me," written by Rev. Edward Hopper, D.D., for many years pastor of "The Church of Sea and Land," New York City. It was first published in "The Sailor's Magazine" in 1871 and in 1880 it was selected as the anniversary hymn of The Seaman's Friend Society, and sung on May 10 of that year in the Broadway Tabernacle, N. Y. Today it is sung by millions on both sea and land as a heartfelt expression of human need and divine help.

RESPONSIVE READING.

Leader: Ps. 27:1a.
Assembly: Ps. 27:1b.
Leader: Ps. 27:4a.
Assembly: Ps. 27:4b, c.
Leader: Ps. 27:7.
Assembly: Ps. 27:8.
Leader: Ps. 27:9a.
Assembly: Ps. 27:9b, c.
Leader: Ps. 27:13.
Assembly: Ps. 27:14.

SCRIPTURE: (Read by a member of the department) Ps. 91:2-6, 10-12.

FELLOWSHIP: Attendance, new members, visitors, church attendance, etc. Brief reports or announcement of week-day activities.

OFFERING: Taken by classes and gathered by collectors.

HYMN: "Majestic Sweetness" (instrumental) while the offering is being gathered. All stand and sing as collectors march to front:

To him I owe my life and breath
And all the joys I have;
He makes me triumph over death,
And saves me from the grave.
Since from his bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be thine.

PRAYER: Preparatory to the lesson, led by a teacher or class member.

Classes assemble as the organ or piano plays: "Break Thou the Bread of Life," or other appropriate Bible study hymn.

Third Sunday: The Triumphant Life With the Living Christ

PRELUDE: (instrumental) "Christ, the Lord is Risen Today" or "O Day of Rest and Gladness."

CALL TO WORSHIP: "O sing unto the Lord a new song; for he hath done marvelous things: his right hand and

*Editor-in-Chief, S. S. Publications, American Baptist Publication Society, Philadelphia.

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his holy arm, hath gotten him the victory."—Ps. 98:1.

HYMN: "Welcome, Happy Morning, Age to Age Shall Say," or "Crown Him With Many Crowns."

PRAYER: By a member of the department.

RESPONSIVE SERVICE.

Leader: I Cor. 15:19.
Assembly: I Cor. 15:20.
Leader: I Cor. 15:21.
Assembly: I Cor. 15:22.
Leader: I Cor. 15:25.
Assembly: I Cor. 15:57.

HYMN: (*Tune Harwell.*)

Hark! ten thousand harps and voices
Sound the note of praise above,
Jesus reigns, and Heaven rejoices,
Jesus reigns, the God of love.

Leader: Ps. 24:6.
Assembly: Ps. 24:7.
Leader: Ps. 24:8a.
Assembly: Ps. 24:8b.
Leader: Ps. 24:9a.
Assembly: Ps. 24:9b.
Leader: Ps. 24:10a.
Assembly: Ps. 24:10b.

HYMN:

Jesus, hail! whose glory brightens
All above, and gives it worth:
Lord of life, thy smile enlightens,
Cheer, and charms thy saints on earth;
When we think of love like thine,
Lord, we own it love divine.

Leader: Isa. 40:9a.
Assembly: Isa. 40:9b.
Leader: Isa. 40:9c.
Assembly: Isa. 60:1.

HYMN:

King of glory, reign forever;
Thine an everlasting crown:
Nothing from thy love shall sever
Those whom thou hast made thine own;
Happy objects of thy grace
Destined to behold thy face.

THREE MINUTE TALK: By the superintendent or a member of the department. The preaching of the resurrection, by the early church. (Acts 1:22; 2:32; 4:10-12; 5:30-42.)

OFFERING.

PRAYER: Led by a teacher, in preparation for the class period, classes assemble as piano or orchestra plays: "Hail to the Brightness of Zion's Glad Morning," or, "Welcome, Happy Morning, Age to Age Shall Say" (tune Pembroke.)

Fourth Sunday: The Triumphant Life Through Worship

PRELUDE: (Instrumental) "Take Time to be Holy."

HYMN: "O Worship the King."

PRAYER: Led by an officer and a teacher of the department.

HYMN: "Beneath the Cross of Jesus," or "Faith of our Fathers, Living Still."

SCRIPTURE: Read by three class members
First Reader: Luke 9:28-31.
Second Reader: Isa. 6:1-8.
Third Reader: Ps. 24:3-5.

PRAYER: Of adoration and consecration in harmony with the Scripture readings led by the pastor.

HYMN: "Dear Lord and Father of Mankind, Forgive our Feverish Ways," or "O Safe to the Rock That is Higher Than I."

FELLOWSHIP: Attendance, new members. Three minute talk by the superintendent, "Christ's Prayer Life and Ours."

OFFERING: Stand and sing: "Take My Life and Let it Be." Classes assemble as instruments play, "My Jesus, as Thou Wilt."

DABBLING IN NECROMANCY

By Albert E. Bailey*

"Then said the woman, whom shall I bring up unto thee? And he said, Bring me up Samuel."

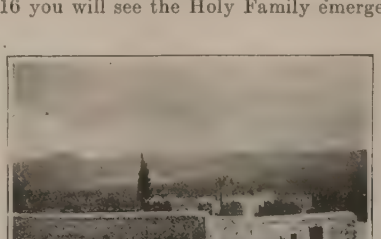
YES, it can be done. If you will sail with me the Saturday after Easter, 1927, I will guarantee to show you more "ghosts" than you ever saw before, for the Mediterranean which we traverse is filled with shades of the most interesting and diverse types, and Palestine of course is more "ghostly" than any other country.

As for Samuel, you will meet him at Ramah. Not far from the 8-kilometre stone on the great north road from Jerusalem he will be walking around over the hill called Er-Ram, which same is Ramah. He has just been up on the roof of the Sheik's house looking for the coming of Saul and watching the safe return of Saul's missing donkeys. You will see him again at Endor on the north slope of Little Hermon. This time he will come out of the ground in the cave of the witch, while the sadly distracted Saul swoons and falls at his feet. Just across the valley to the south, among the glens of Mt. Gilboa, you may see his spirit hovering above the warring hosts of Philistia and Israel; and there also you will see Saul and Jonathan fall in the midst of the battle, while the tide of victory rolls over the edge of Gilboa and drops down upon old Bethshan on its mound by the edge of the Jordan Valley.

That great north road will furnish you with many another fascinating "ghost." Along the white trail there will walk with you most of the seers and holy men, most of the patriarchs and warriors of the Bible, and as you travel together they will point out to you the scenes of their exploits.

At kilometre 5.5 Jeremiah will call your attention to his birthplace eastward at Little Anathoth, a miserable collection of brown hovels. Samuel will appear again to show you toward the west the lofty hill of Nebi Samwil where he was buried. Solomon will point out Gibeon near by, where he had his famous dream and offered a thousand hecatombs on Jehovah's altar.

At kilometre 6, St. Paul will leave your company and diverge to the left over the old Roman road on his way to Antipatras and Caesarea. At kilometre 16 you will see the Holy Family emerge from the ancient Khan with unceremonious haste and turn back to find their lost Boy in the Holy City. 500 metres further, Jacob will say good-bye to you and take to the rocky trail that leads northeast to Bethel. The great hill rises in terraces of rock and makes a broad staircase for the angels of God to descend upon.



"Now Jacob's Well is there"—behind this wall and under the church which the Russians are endeavoring to complete.

At kilometre 27 Hannah and her husband will branch eastward to take a look at their small son whom Eli is bringing up in the sacred tent at Shiloh. At kilometre 64 you will sit down on the curb of Jacob's Well and listen to the great Teacher as He talks with the woman of Samaria. This is the very spot. Out from the little village ahead of you the band of disciples will come with food for the Master's refreshment.

Turning at right angles now your road brings you at kilometre 65.5 to the natural amphitheatre between Mt. Gerizim and Mt. Ebal. A great crowd is awaiting you; all the tribes of Israel are here. On the rocky jaws of the pass Joshua stands with the roll of the law in his hand. You can hear his great voice roll out over the throng as he commands the Levites to recite the cursings and the blessings; and you can hear the people shout "Amen," while the rocky hillsides echo their thunder.

At kilometre 79 you will look up to the gateway of old Samaria. Ahab has just gone up before you in his chariot and Jezebel looks out of the lofty window of her ivory palace and flutters a scar

(Continued on page 46)

*Educational Director of Temple Tours, Inc., Boston.

BOOK NOTES

MERICAN BAPTIST YEAR-BOOK 1926-27, Charles A. Walker D. D., Editor. 391 pp. Price 75 cents. Published by The American Baptist Publication Society, Philadelphia, Pa.

HE METHODIST YEAR BOOK 1927. Oliver S. Baketel, Editor. 304 pp. Price 50 cents. The Methodist Book Concern, New York and Cincinnati.

UERY QUEER. By Jay T. Stocking. 183 pp. Price $2.00. The Pilgrim Press, Boston and Chicago.

ESUS AND THE PROBLEMS OF LIFE. By Sidney A. Weston. 117 pp. Price, Paper, 40 cents, Cloth, 65 cents. The Pilgrim Press, Boston and Chicago.

ROVIDENCE PRAYER AND POWER. By Wilbur Fisk Tillett. 338 pp. Price $2.50. Cokesbury Press, Nashville, Tenn.

'27 PRESBYTERIAN HANDBOOK. Edited by Henry Barraclough. 126 pp. Price 10 cents each, $6.00 per hundred. Westminster Press, Philadelphia.

HINGS THAT MATTER MOST. By John Milton Moore. 121 pp. Price $1.25. The Judson Press, Philadelphia.

AKERS OF A NEW WORLD. By Jay S. Stowell. 167 pp. Price 75 cents. The Methodist Book Concern, New York and Cincinnati.

'HRISTIANITY IN THE MODERN WORLD. By Ernest D. Burton. 195 pp. Price $2.00. The University of Chicago Press, Chicago.

'ESTIVAL AND CIVIC PLAYS FROM GREEK AND ROMAN TALES. By Mari Ruef Hofer. 237 pp. Price $1.25. Beckley, Cardy Company, Chicago.

'HE WONDERFUL TUNE. By Randall J. Condon. 340 pp. Price 85 cents. Little, Brown and Company, Boston.

)ISCOVERING JESUS. By William G. Ballantine. 90 pp. Price $1.00. Thomas Y. Crowell Company, New York.

'HE REAL JESUS AND OTHER SERMONS. By James Allan Francis. 131 pp. Price $1.25. Judson Press, Philadelphia.

'HE PRIMARY SCHOOL. By Annie E. Moore. 340 pp. Houghton, Mifflin Company, Boston.

NEW APPROACH IN MISSIONARY EDUCATION. By John Clark Archer. 160 pp. Price $1.75. Missionary Education Movement, New York.

IGHT MY CANDLE. By Henry van Dyke and Tertius van Dyke. 322 pp. Price $2.00. Fleming H. Revell Company, New York.

A book of reflections prepared by a son nd his illustrious father. It is beautifully one. These short paragraphic-pictures f the thinking of two real thinkers are nteresting and most attractive. On ach week day throughout the year there a message of grace and power. They ill indeed light the candle for many wayfarer of life.

'HEN THEY WERE CHILDREN. By Amy Steedman. 388 pp. Thomas Nelson and Sons, New York.

Here is one of the most fascinating ooks of biographies that young people can find. It gives the stories of the childhood of famous men and women, forty-five of them. Its reading will interest and enrich the lives of older children and young people.

THE ROLL CALL OF HONOR. By Arthur Quiller-Couch. 348 pp. Thomas Nelson and Sons, New York.

A new book of golden deeds, the deeds of Bolivar, John Brown, Abraham Lincoln, Garibaldi, Livingstone, Florence Nightingale, Pasteur, Gordon, Damien. This book is well written and will prove itself a winner. It will be warmly welcomed by older children and young people who love the thrilling things in the lives of real heroes.

THE CHILD IN THE TEMPLE. By Marion Gerard Gosselink. 164 pp. Price $1.50. George H. Doran Company, New York.

A most useful collection of junior sermons, by a Philadelphia minister, arranged to suit the calendar, and with special recognition of all the significant holidays and holy days. A big help to junior superintendents.—*F. C. S.*

GUIDEPOSTS AND GATEWAYS. By Vernon Gibberd. 160 pp. Price $1.60. George

(Continued on page 44)

Standard Vacation Church School Material For Presbyterian Schools in 1927

KINDERGARTEN (Ages 4 and 5)

"Listening to Our Heavenly Father," Towne ..... **75 cents, postpaid**
A complete program book and manual for the Kindergarten Department.

PRIMARY DEPARTMENT (Ages 6, 7 and 8)

"God's Children Living Together," Dudley (In Press) ..... **Price on Application**
Contains everything needed for a complete and balanced program for the Primary Department

JUNIOR DEPARTMENT (Ages 9, 10 and 11)

"Into All the World," Limouze ..... **$1.75, postpaid**
A complete and fully related program for the Junior Department.

INTERMEDIATE DEPARTMENT (Ages 12, 13 and 14)

"Modern Builders of the Church," Faris ..... **75 cents, postpaid**
Twenty-five lessons for use with Intermediates.

FOR AN UNGRADED SCHOOL

"Stories from the Great Library," Limouze ..... **$1.50, postpaid**
This book is offered to meet the need of the newly organized school which is unable to divide into the full number of departments for its first year of work. It offers program material for use with children approximately six to twelve years old.

HYMN MANUAL

"A Music Manual" (Graded) ..... **$1.50, postpaid**

CRAFT WORK

"A Manual of Craft Work," First Series 1921 ..... **$1.00, postpaid**
Suggestions for craft work for those schools desiring more of such work in their programs than is suggested in the Lesson Courses above.

MISSIONARY MATERIALS

For Kindergarten. Suggestions in the "Manual."
For Primary, Junior and Intermediate Departments.

"The Honorable Crimson Tree" ..... **40 cents, carriage extra**
"Adventures in World Friendship" ..... **30 cents, carriage extra**
"Better Americans," Number One, J. C. Manuel ..... **75 cents, postpaid**
"Better Americans," Number Two, Mary DeBardeleben ..... **75 cents, postpaid**
"Better Americans," Number Three, Herbert W. Gates ..... **75 cents, postpaid**
"Uncle Sam's Family," Dorothy McConnell ..... **$1.00, postpaid**
Other books suggested in current Missionary Textbook lists.

HABIT TALKS

For Kindergarten. Suggestions in the "Manual."
For Primary, Junior and Intermediate Departments.

"Good American Vacation Lessons," Danielson, Stooker ..... **$1.00, postpaid**
"As the Twig Is Bent," Limouze ..... **35 cents, postpaid**

Other books suggested on request.

BULLETIN No. 12 contains suggestions relative to the organization of a Vacation Church School, to the securing of pupils, the training of teachers, the conducting of the school. It also contains the standard for the schools. This bulletin will be sent free on request.

PUBLICATION DEPARTMENT

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Atlanta (A. B. McCoy, Agt.,) 250 Auburn Ave., N. E. Pittsburgh, Granite Building,

WORSHIP PROGRAMS FOR APRIL FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Verna Marie Vieth*

First Sunday: The Meaning of Church Membership

OPENING HYMN.
ANNOUNCEMENTS.
ASSEMBLY TEACHING PERIOD.
A five-minute talk by the pastor or the president of the church council on "What It Means to be a Church Member."
SERVICE OF WORSHIP.
Prelude.
Call to Worship.
Leader: Blessed be the Lord God, the God of Israel,
Who doeth only wondrous things.
School: And blessed be his glorious name forever:
And let the whole earth be filled with his glory.
Hymn: Refrain from "Day is Dying in the West."
Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high!
The Lord's Prayer.
Hymn: "In Life's Earnest Morning."
Story: "Derelicts and Ocean Liners" (from *Story Worship Programs*—Stowell, page 92.) Told by an older boy or girl, who has previously become a church member.
Hymn: "Dear Lord and Father of Mankind," stanzas one and two.
Prayer.
Offertory.
Previously appointed "deacons" take up the offering while pianist plays. When offering is gathered deacons bring offering forward, school rises and sings:

"We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A gift, O Lord, from Thee. Amen."

MUSIC FOR ORDERLY PASSING TO CLASSES.

Second Sunday: The Meaning of Church Membership

STORIES, etc.: It is suggested that the program be planned to center about the two stories printed below, one in summarized form and one in full. Both should be used. They may be told by either one or two persons, but those persons will need to be the best story tellers among the teachers and officers of the school, if the stories are to be as effective as possible. "A Knight of the Bath" should precede "A Knight of the Cross." They may be used as a unit with the title "Knighthood As It Was, and As It Should Be."
HYMNS:
"In Life's Earnest Morning."
"Just as I Am, Young, Strong, and Free."
"O, Jesus, I Have Promised."
"All Hail the Power of Jesus' Name."
"O, Master Let Me Walk With Thee."

A Knight of the Bath

IN THE days of King George of England there lived a boy who longed to become a knight. He used to watch the Knights of the Bath ride by and he wanted to become one of them. He found out that they had all done some glorious deed, so he sought for great things to do. In every way he modeled his life after theirs.

By and by he grew strong in purpose and brave of soul and the other knights decided that he was worthy of becoming a knight. One evening some of them came for him and took him to the Prince's chamber in Westminster Abbey. Here his hair was cut and he was put into the bath, as a sign that he had become clean of body and clean of soul. The knights passed by him one by one and told him how great was his privilege of becoming one of their order.

After all had gone he was dressed in a bright red gown, a hood, and a girdle. On this girdle hung a white napkin, the sign of purity.

Then he was led through the corridors of the old church and saw where the chairs of the other knights stood and saw their shields and helmets above the chairs. Soon he, too, would be entitled to one of these chairs. When night came he was given a sword, and commanded to kneel on the hard stone floor and remain there motionless till dawn. It was very hard, but he remained steady.

In the morning the other knights came, overjoyed to find that he had kept his vigil. After resting a while on his bed, he was brought before the King. The King said, "Arise, Sir Knight and Follower of the King. Your King has dubbed you a Knight of the Bath. You have proved yourself worthy."

After they had made ready his chair against the wall, they pinned on his breast the sign of the order, that all the world might know that he had stood the test, had been made a Knight of the Bath, and was a follower of the King.—(Summary of "A Knight of the Bath," from *Stories for Special Days in the Church School*—Eggleston.)

A Knight of the Cross

NOT so long ago, in a place not fa from here, there lived a lad wh longed to be a knight. When he looke about him he saw many men whom h knew were already knights, and the had a wonderful name—Knights of th Cross—Christian. These men wer those whom he loved and admired mos of all the men he knew. They were th men who had been kind and loving t him ever since he was a little fellow an he wanted to be like them. So h decided that he wanted to be a Christia knight. Some were doctors and som were merchants and some were me from the farm, but one there was wh was wisest and gentlest of them all an whom the lad admired most of all. H was the leader of the knights and knew most about the King, and the knight lovingly called him "Pastor." He i was whom the lad wanted to be like.

He watched the knights from day t day as they went about their work. H found that they had all done great deed of love and sacrifice for their King; s he sought for great deeds that he migh do. He saw that they were kindly o heart and pure of life; so he modeled hi life by theirs.

Of course, he grew strong of purpos and brave of soul, for he had true men t copy as he grew. He trained his min to think good thoughts and his body t do that which a Christian would dc And soon his helpful service and hi eager work came to the notice of th King and the other Knights of the Cross.

"He is worthy to belong to our brother hood," they said. "He has proved tha he can be brave and true. Let us mak him one of our number."

What a happy day it was for the la when the word came to him that he woul be allowed to join the brotherhood c the Knights of the Cross. All the da he was happy and eager to go to th church and say to the men of the brother hood that he would be glad to try t serve the King with them. He longe to be a real knight, and this would giv him the better chance to serve.

So he watched the gate as the evenin came, and with the evening came severa of the knights. They took him to th beautiful church which all the knight loved so well. The room in which th knights were met together was hun with beautiful pictures. There was th son of the great King when He, too, wa a Boy. There was the picture of th army of Christian Knights who ha gone forth to fight for the King in othe lands. And as the lad looked about th room, he felt that he was to becom much more worth while when he wa brother to all of these.

*Elmhurst, Illinois.

When all had come, the wisest of the nights brought the lad to the rest, told f the things which he had seen him do nd asked that he be allowed to join the rotherhood, and the knights smiled nd held out their hands in welcome to ne lad. They told him of the honor of ne brotherhood, of the great work which had done in the world for the King. hey told him of the need of strong, oung knights. They told him of their esire that he should come into the rotherhood clean of body and pure of oul.

And as they talked, the eyes of the lad lowed with living fire. These were his eroes, for he had seen them do great eeds. He would try his best to honor he King and do His work if they would llow him to join the brotherhood.

Then they took him to the altar of the hurch and he knelt there while the isest knight laid his hand on his head nd prayed that he might be strong and rue; that he might go forth to conquer. n his head he placed pure, cold water, sign of the purity of soul which the oy longed to have. It was to be a ledge of loyalty. It thrilled his very oul. It was the first of the signs that e was to belong to the King and the ad's heart was full of gladness.

As he rose to his feet, he found the ther knights also kneeling near to him. nd as they rose, they placed their ands on his shoulders and told him of he great work ahead of him. They rged him to keep body and mind un-efiled because he was a knight and oved true things.

When they had left him alone at the loor of his home, the lad went to his oom to keep his vigil, alone with God. Tomorrow all the world should know hat he had joined the brotherhood and vas waiting for the command of the King. It was to be one of the great days of his life. He thought over the words of the knights and determined that he, too, would some day help another lad as they had helped him. And as he knelt in prayer, he asked the King to come into his life and stay.

When the morning was come, he dressed with care and went gladly to the altar of the church. There was the beautiful music; there were palms and flowers. There were friends there who had come to see him take the vow of brotherhood. And before them he took the vow of the Christian, promising to go

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"At the Virginia State Women's Missionary Conference, held at the First M. E. Church, Charlottesville, I sang 'The Beautiful Garden of Prayer', and by request repeated it at one of the very special sessions. It was received so favorably that at least seventy-five ladies asked the name of it, and the address to send for it on returning home. Our home folks say it is one of the most beautiful songs ever sung in Charlottesville. (Signed) Mrs. Robert Allegree, Box 131, Charlottesville, Va."

The net price of the song is 35 cents. If the reader of this will promise to sing it publicly, or have some one sing it publicly, we will mail a copy for two silver dimes.

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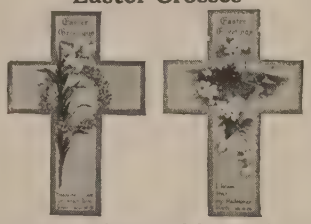
SUPPLIES FOR EASTER

Gifts of Eastertide

A new Easter Service of Christian Education. Something different. More attractive than the ordinary service. Deep spiritual significance is shown in every song and recitation.

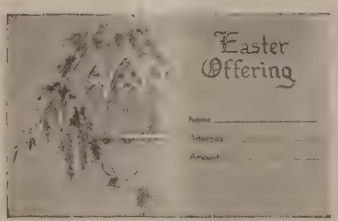
His Gifts to us and Our Gifts to Him are emphasized in this service with selections from the Scripture in which all take part. $6.00 a hundred; $3.25 for fifty; 80 cents a dozen; single copy, 7 cents.

Easter Crosses



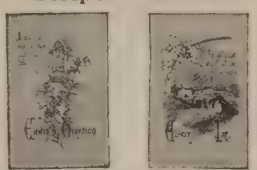
Decorative landscapes and flower designs with Scripture verse. Small size, 4x2¾ inches, $2.00 a hundred. Large size, 5x3½ inches, $3.00 a hundred.

Easter Offering Envelope



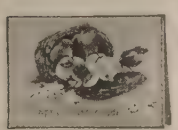
An appropriate design of a church and Easter flowers, lithographed in full colors. Well made of a good stock of paper. Space is provided for name, address and amount. Size, 3⅛x2⅝ inches. 40 cents a hundred; $3.50 a thousand.

Easter Post-Cards with Scripture Verses



No. 1120. A series of religious post-cards with appropriate Easter verses. Beautiful designs in full colors. $1.25 a hundred.

Easter Folders



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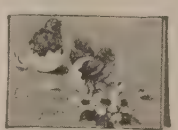

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Nos. 1125 and 1126. Two folders for the children. The designs on the front are very clever and the Easter poem and Bible verse will be appreciated by the young folks. Size, 2¼x3½ inches. Gold edges. Set of ten folders and ten envelopes, 30 cents.

Easter Greeting Card

No. 1132. A charming design of a church window with a group of Easter flowers in full colors. Contains an Easter greeting and a verse with a wonderful Easter thought. Size, 3½x5 inches. Each card with an envelope. $2.50 a hundred.

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439 Burke Building, SEATTLE
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Order from our nearest house

out to fight for the right, to try to keep his life clean and strong, to honor the King.

Then the wisest of the knights, the one whom he loved the most and whom he longed to be like—the one whom the others called Pastor—took him by the hand. There was strength and courage just in the grip of his hand as he said to the boy:

"You have been found worthy to be called to service and to join the brotherhood. You have been made ready to be a faithful follower, for you have been carefully taught in the way. You have taken your vow before all people. So I name you a member of the brotherhood, but only God can give you the sign of the brotherhood. That you must earn from him as the days go by. It shall be seen in your face as it grows stronger and more beautiful. It shall be seen in your hands as they grow more useful. It shall be seen in your life as it grows more like the Christ, the son of the King."

Then the lad went forth with the brotherhood to help him and inspire him. There were many hours of patient. waiting; there were days and days of pain and struggle; there were hours when he longed to fly from it all and rest. But always there was the light which had come to him as he knelt in the church. Always there was the brotherhood to help him. Always there was the face of the King before him. And the conquests were won because he was brave and true.

Then lo! as the days went by, he heard the voice of the King in the depths of his soul.

"Arise! Look up, Knight of the Cross and Follower of the King. Your King has watched your vigil and has found you true to your vow. Your King names you a Knight of the Cross — a Christian."

And the world, too, looked into his face, into his eyes, into his life and into his character as the days went by and they, too, called him "A Christian—A Knight of the Cross."—*Reprinted from STORIES FOR SPECIAL DAYS IN THE CHURCH SCHOOL, by Margaret W. Eggleston. Copyright 1922. George H. Doran Company.*

Third Sunday: Easter

STORIES:

"He Is Not Dead, He Lives," *More Story Worship Programs*, Stowell, P. 121.

"Easter," *Stories for Worship and How to Follow Them Up.*" Hartshorne, P. 102.

"The Easter Story," John 20:1-10 Luke 24:1-10, Matthew 28:1-10.

This should be used in addition to either of the above, and may be recited from memory by one of the younger pupils.

HYMNS:

"God Hath Sent His Angels."
"There is a Green Hill Far Away."
"The Day of Resurrection."
"Christ, the Lord, is Risen Today."
"Sweet and Clear the Birds Are Singing."
"Lift up, Lift up Your Voices Now."

Fourth Sunday: Jesus Shall Reign

STORIES:

"The Hero of Labrador," *Rules of the Game*, Lambertson.

"Jesus' Plan," *Story Worship Programs*, Stowell, P. 105.

HYMNS:

"Jesus Shall Reign Where'er the Sun."
"The Whole Wide World For Jesus."
"We've a Story to Tell to the Nations."
"O, Master, Let Me Walk With Thee."

PRAYER:

Read together the words of "O Lord of Life and Love and Power."

BOOK NOTES

(*Continued from page 41*)

H. Doran Company, New York.

Addresses to children. Each one a complete sermon with a text. Especially valuable in America because of the fresh, new approach incident to its British authorship.—*F. C. S.*

THE WONDERFUL TUNE. By Randall J. Condon. 340 pp. Price 85 cents. Little, Brown and Company, Boston.

This is Book Three, Grade Six, in The Atlantic Readers Series, edited by the superintendent of the Cincinnati schools. Those who have seen and used the other books in this series will welcome this new book. In his foreword, the editor says: "The Atlantic Readers grew out of a profound conviction that there is need of fine and fresh material dealing with moral problems—of books that will deepen the sense of moral truth and inspire to noble action." Such has been his aim in selecting stories and poems for this valuable and interesting series.

FESTIVAL AND CIVIC PLAYS FROM GREEK AND ROMAN TALES. By Mari Ruef Hofer. 237 pp. Price $1.25. Beckley-Cardy Company, Chicago.

A collection of mythological and historical festival and civic plays from Greek and Roman tales. Young people will find these plays intensely interesting and instructive. Preceding each play is the story, list of characters, and instructions for staging.

EDUCATION FOR A CHANGING CIVILIZATION. By William Heard Kilpatrick. 143 pp. The Macmillan Company, New York.

A definite type of philosophy and method of education is inseparably linked with the name of Kilpatrick. In this little volume he starts out by sketching the nature of our civilization, one of the principal marks of which is *change*. In the second chapter he interprets the present day civilization in terms of the new demands which it makes on education. In the third and final chapter he sets forth the type of educational procedure which will best meet the needs of our day. The whole forms a powerful apologetic for the educational theories which the author has advocated for a number of years.—*P. H. V.*

PSYCHOLOGY. By Everett Dean Martin. 302 pp. Price $3.00. People's Institute Publishing Company, New York.

These popular lectures reduced to print endeavour to give the reader a bird's eye view of the produce and processes in the realm of psychology. Its discussion of Freudianism seems sane and high-minded. The lecture upon "How We Think" together with that entitled, "The Value of Fictions We Invent About Ourselves" are most profitable for instructors of adolescents. The dealing with so-called "Intelligence Tests" is most refreshing and the idea of "Nordic Supremacy" receives some hard handling here. The chapter upon "Public Opinion" reveals the origin and treatment to be given various prejudices and predispositions. Though this is a splendid volume upon psychology, one may venture the statement that no person is competent to work in the field of religious education or to set before young minds the ideas implicit in the ideal of "democracy" until the material contained in this book is mastered. Of course, in parts this book seems to have its blemishes. The writer simply cannot keep his sense of the open mind when he comes to the theme of prohibition He writes about this theme as though famishing for a drink in the midst of the Great American Desert. His evaluation of history is not always sound. Yet this is a notable book. Not only the professional psychologist, but also the reader who cannot class himself as "expert" can revel in its pages. All volunteers in religious education ought to read it while all professional workers will find themselves compelled to read it.—*R. L. T.*

EDUCATING FOREST FREEDOM. By Edward O. Sisson. 225 pp. The Macmillan Company, New York.

Dr. Sisson, well known educator and educational writer, contributes in this volume one of the best books in Dr Bagley's "The Modern Teachers Series." His dedication is significantly worded "To those who desire with Lincoln that all men everywhere should be free and who believe with Jesus that the truth shall make men free." Preachers, church-school teachers, as well as all general educators should soak-their-souls with the message of this book. All educational and civic leaders need this, the result of the author's virile, constructive thinking. It is a challenge for American leaders to face facts and quit "kidding" themselves on any post war superficial sentiments. We are in the midst of a crisis and must go through.

WHAT ROSALIE DARE WON. By Amy Brooks. 244 pp. Price **$1.25.** Lothrop Lee, and Shepherd Company, Boston.

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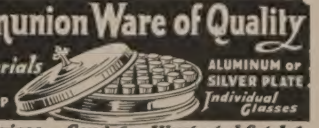

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GRACE H. DODGE, MERCHANT OF DREAMS. By Abbie Graham. 329 pp. Woman's Press, New York.

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CHURCH ADMINISTRATION. By William H. Leach. 302 pp. Price $2.00. George H. Doran Company, New York.

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FOUNDATIONS OF FAITH. By George Albert Getty. United Lutheran Publication House, Philadelphia.

A fine specimen in the art of condensation. In this little book, prepared especially for classes in religious education, the author has brought within small compass the substance of larger volumes dealing with the general subject of Christian evidences. Those who have neither time nor inclination to wade through these larger volumes, will find this little book exceedingly worth while. —*R. J. R.*

COSTUMES FOR PLAYS AND PAGEANTS; PLAYS, PAGEANTS AND RELIGIOUS DRAMAS; PLAYS FOR CHURCH-CENTERED RECREATION; SIMON'S WIFE'S MOTHER. Published by the Abingdon Press, New York and Cincinnati.

Costumes for Plays and Pageants, by Letty G. Shugert, is an illustrated pamphlet to aid in the creation and use of correct costumes. Contains illustrations and information on oriental costumes, Moslem costumes of North Africa and Turkey, Latin-American costumes, European costumes, Slavic costumes, Nordic costumes, Latin costumes, Eskimo costumes, and American Indian costumes. An invaluable pamphlet for all who are interested in pageantry.

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GUIDANCE OF CHILDHOOD AND YOUTH. Readings in Child Study. Compiled by Child Study Association of America. 324 pp. Macmillan Company, New York.

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DABBLING IN NECROMANCY

(Continued from page 40)

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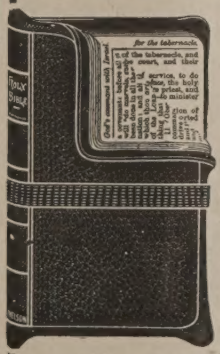

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